Generation-work:

OR

A Brief and Seasonable Word, offered to the view and consideration of the Saints and People of God in this Generation, relating to the work of the present Age, or Generation we live in.

Wherein is shewed,

I. What *Generation-work* is, and how it differs from other works.
II. That *Saints* in the several *Generations* they have lived in, have had the proper and peculiar works of their *Generations*.
III. That it is a thing of very great *concernment* for a *Saint* to attend to, and be *industrious* in, the work of his *Generation*.
IV. Wherein doth the work of the *present Generation* lye.
V. How *each one* in particular may find out that *part* or *parcel* of it, that is properly his *work* in his *Generation*.
VI. How *Generation-work* may be so carried on, as that God may be served in the *Generation*.

The first part.

By John Tillinghast, *an unworthy Minister of the Gospel, at* Trunch *in* Norfolk.

Gen. 6. 9. Noah *was a just man, and perfect in his Generations, and* Noah *walked with God.*

LONDON,
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To the Supream Authority the Parlament of the Commonwealth of *England*.

Right Honorable,

AS the Lord *Jehovah* when he firſt choſe *Iſrael* to be a peculiar people to himſelf, out of all the Nations of the world, did give unto them righteous Judges, *Moſes*, *Joſhua*, *Gideon*, *Sampſon*, *Samuel*, &c. ſuch as were after his own heart, and of his own raiſing up: So is it his promiſe to his people in the laſt days (before the droſs of *Sion* ſhall be taken away, and her tin purged, and ſhe called the City of righteouſneſs, the faithful City) that he will reſtore their Judges as AT THE FIRST, and their Counſellors as AT THE BEGINNING, *Iſa.* 1. 25, 26.

How high the faith and expectations of Gods people of late years have been, as to the accompliſhment of theſe things, is known to many, and what unceſſant prayers have been put up to the Throne of Grace, for the ſame, is beſt known to the Lord. That you are raiſed up this day, to be *the repairers of our breaches*, and *the reſtorers of paths to dwel in*, is (we hope) the long expected, and much looked for fruit of this our faith and prayer; which as it doth cauſe rejoycing with'n many hearts, ſo hath it fixed the eyes of moſt upon you to obſerve what great thing that is which God by you is about to do for his poor people.

Not to teach you (Right Honorable) what is your work, but to declare what that is which the Lord in the age we

 live

live in is about to do, and expects his people should eye and follow him in, is the design of this little Treatise, which although it had its conception some months since, and was then designed for other hands, yet could it not be brought forth until this day, in which it casts it self into yours, not so much seeking protection (for what is truth will stand of it self, and what is not shall fall, though by men protected) as that it might hereby become the more serviceable to that great interest it pleads for, in doing of which, the Author hath obtained whatsoever is herein his end, desire, or joy.

And now (Right Honorable) God having raised you up, and put into your hands so great an opportunity, let not the same be lost for want of any improvement which may be made thereof; this is your day to honor God, and serve your Generation; let this day slip, and it may be hereafter when you would do the thing, you shall not have a day to do it. Men, wise men, good men, have fallen before you, by putting off, and neglecting the work of their Generation. take heed lest ye also fall through the same example of neglect; THE MORE EMINENT GODS HAND HATH APPEARED IN RAISING OF YOU, THE MORE NAKED AND REMARKABLE WILL IT BEE IN THROWING OF YOU DOWN, IN CASE YOU FAIL HIM, AS OTHERS BEFORE YOU HAVE DONE. But I am perswaded better things of you (Right Honorable) and things that accompany diligence, though I am bold thus to speak: for surely the Lord, who in an extraordinary way hath brought you together, hath some work more than ordinary to do by you; wherein if you shall observe, making it your business to follow him, *Doing justly, relieving the oppressed, helping the fatherless, pleading the cause of the Widow*, and *walking humbly before him*, though the Nations may rush against you, as the rushing

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of many waters, yet the Lord will rebuke them, and you ſhall be as a *burdenſome ſtone* to all your Enemies round about, who ſhall weary themſelves with you, though all the people of the earth ſhould be gathered together againſt you; for behold the day is coming, in which the hand of the Lord ſhall be known towards his people, and his indignation towards his Enemies, which when you ſhall ſee, your hearts ſhall rejoyce, and your bones ſhall flouriſh like an herb, and your tongue ſhall ſpeak and ſay, *Lo this is our God, we have waited for him, we will be glad and rejoyce in his Salvation*: and when the light of this day is come, and the glory of the Lord ſhall be riſen upon you, it ſhall then never repent you, that you have put your hands (though with your lives in them) to the work of Chriſt, but whatſoever you have herein done or ſuffered, ſhall now be your glory, joy, and Crown of rejoycing, which that you may at this day from Chriſt obtain, and in the mean time be faithful in his work, he ſhall continue to pray for, who is

Your Honors humble and unworthy Servant,

July 8. 1653.

John Tillinghaſt.

To the Saints and people of God in *England* (Children of the same Father, Members of the same Body, partakers of the same Spirit, having the same hope) Grace and Peace be multiplied.

Dearly beloved in the Lord, It is not many years since that this poor Nation, and you in the same, did sigh and groan by reason of that bondage, both Civil and Spiritual, which we were in to the will of tyrannical unjust oppressors, and the superstitious innovations, and injunctions of Antichristian Taskmasters. What your fears and prayers, yea resolutions to do for God, in case of deliverance, were at this time, the casting your eye a few years back again, & taking a view of the state of things without, *according as the wheel did then move, and* the frame and cartiage of your souls within *under all, will better remember you of, than I can tell you. How suitable the spirits and actings of many of you who in this day were Gods remembrancers, and Sions mourners, have since the time God hath cast off the heavy yoke, and broken the bonds of our oppressing persecutors, been to your past prayers and resolutions, I fear (and yet I hope) when the violence of your distemper shall be over, and you so far recovered as to weigh things in the ballances of righteousness, love, and impartiality, not so much others, as your selves will discern, and first condemn.* Jerusalem *of old expected and waited for* the coming of their Messiah, *or* Christ their King, *yet no sooner news abroad of his being born into the world but upon the account of a meer worldly interest* (viz. *fear of tumults and*

and commotions which might hereupon arise betwixt Herod *the usurper, and this King, to the imbroiling of them in wars who now were in quiet, enjoying their wealth in peace) they are troubled at it,* Matth. 2. 3. *I wish a worldly interest may have no such effect now, as to beget trouble in the spirits of any, at the coming forth of that mercy, which time was, they both prayed and waited for. Surely as it savors of great ingratitude towards our most gracious Father to call mercies given in at an answer of former prayers by the name of Judgements, so also of no lest sloath and negligence, when the glorious arm of God hath been made bare in working wonders for his people, for them to sit still, doing little or nothing for him. That nothing done of late years comes as an answer of these prayers put up whilst we were in the house of bondage, none of you will or can deny: If any thing else be wrought which then we prayed not for, it is either a* superabounding of mercy, *beyond what then we were able to aske or think, or a* trial of our faith; *If a* superabounding of mercy, *shall we quarrel with God and one another for that? and if a* trial of our faith, *shall we think that strange which hath been the ordinary way of Gods dispensations towards his in all ages, when he gives forth mercy, then to try* their faith, *and like a company of sullen Children shall we wrangle with our Father, and in a humersom fit throw away our bread, because the crust is on it? O let it not be told in Neighbor Nations that the God of* England *hath been so kind to his people; and Saints in* England *so unkind to their Father, and one unto another.*

Why (O ye Saints) should you not all in this day go hand in hand about your Fathers work? What hinders (unless the corruption of your hearts) your being as active for the Lord, and as holy as you will? Why

should the great work of the Generation (wherein the cause and honor of your Father and Redeemer is so deeply engaged) be at a stand, whilst each of you are driving on particular designs, parties and interests? It is from you alone that God expects this service; it is work the world cannot do, nor will God own them in the doing of it; he calls for this from the hands of you his houshold Servants; neglect it, and he can raise up others, even out of holes and corners, which shall do the work, when you shall be thrown by. When the Jews (once the visible people of God) neglected Generation-work, God threw them by, and brought in the Gentiles; if Gentile-Churches now grafted in prove fruitless in this work, God may cut them off, and graft in the Jews again. If those that are visibly the children of Abraham put off Gods work, God can of stones (great and hard hearted sinners) raise up children to Abraham, which shall do the same. When the learned and righteous Scribes and Pharisees will not own Christ, he can raise up poor illiterate Fishermen, yea, Publicans (the worst of sinners) sitting at the receipt of custom, for to do the thing. If Jerusalem the chief City will not furnish Christ with instruments to carry his work on by, he can find men for the same (where they were least expected) in the dark waste corners of Galilee, and the little hole of Bethsaida, Joh. 1. 44. Christ is never at a loss for instruments, when he hath work to do; That any of you are imployed, it is more his free grace towards you, than from any need that he hath of you, he is not beholding to you for doing his work, but tis you are beholding to him that he will honor you in it. O therefore Saints awake, awake, put on your beautiful Garments, shake your selves from your dust, the Sun of righteousness is rising upon you, the whole earth begins to be enlightned with his glory, it is now high time to rouze

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up your ſpirits, awake out of ſleep, to be up and doing. Chriſt your Captain General is abroad in the field upon his march, in the way to his Kingdom, he will make no halts, if you ſleep, loyter, ſtraggle or ſit ſtill, you will be left behind, and loſe the ſight of your Leader; he will bear no delaies, if you will not now come and kiſs him, ſubject your ſelves to him, he will make a riddance of you, and throw you by, as he goes up to his Kingdom. The times of former neglect God winked at, but now he cals upon all that make mention of his Name, not to ſit ſtill, not to keep ſilence, nor give him reſt, till he eſtabliſh, and till he make Jeruſalem *a praiſe in the earth. That you may do this work, and the ſame in your hands may proſper I ſhall (as an additional word unto the laſt general Head in the following Diſcourſe) leave with you theſe few particulars.*

1 Endeavor union with your ſelves. *Diviſions will obſtruct the work, Union will further it. The great work in the Apoſtles time never went on ſo gloriouſly and ſucceſsfully as when* the number of thoſe that believed were of one heart, and of one ſoul.

2 Strive after purity. *The ſeven Angels that go out of the Temple with the ſeven Vials, their cloathing is* pure and white linnen, Rev. 15. 6.

3 Deſire God to lay you in with principles ſuitable to his work, neither below it, nor above it. *As a mans* principles *are, ſo will his* actions *be, principle being the rule of action. Some mens* principles are above generation-work, *theſe vilifie and trample it as a low and carnal thing, and inſtead of laying themſelves out therein, they ſlumber and ſleep, doing nothing at all.* Others principles are below the work, *and inſtead of acting in it, they are offended at it. He whoſe principles are above the work will not do it, for the thing is low and baſe in his eies; and he whoſe principles are below the work (in caſe they continue*

time so to be) *shall not do it, for this is an evident sign that God will lay him by; it being the way of God when he will use a man in a work, to give him principles as high as that work, and when he will take a man by, to blind him first to that work in which he will take him by.*

4 Carry a meek spirit along with you in the work, *when Christ rode as King into* Jerusalem, *he rode meek, meek; those that would accompany Christ to his Kingdom, must be of that spirit their King is of.* Moses *never failed but once in the work of his Generation, and it was then when he lost his meek spirit,* Num. 20. 10. *Expounded,* Psa 106. 32. They angered him at the waters of strife, so that it went ill with *Moses* for their sakes. *But for what reason? see* v. 33. because they provoked his spirit, so that he spake unadvisedly with his lips. *God is oft times in the small and still voyce, when neither in the Whirl-wind, nor the Earthquake, nor the fire,* 1 King. 19. 11, 12.

5 *And lastly,* Be much in praises. *Praises in the last times shall have the same efficacy and effect that prayer in former times hath had. In* Rev. 15. *Whilst the Saints who have gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, are standing on the Sea of glass, with the Harps of God, and singing the song of* Moses, *and of the Lamb,* v. 2, 3, 4. *The seven Angels with the seven Vials full of the wrath of God to be powred out upon the heads of the enemies of the Church, issue out of the Temple,* v. 5, 6, 7. *And in* Rev. 19. 1, 3. *it is observable, the final ruin of* Babylon *comes in as an effect of the frequent praises of Saints; in* v. 1. *They sing* Hallelujahs—— I heard a voyce of much people in heaven saying, Hallelujah--- *and* v. 3. Again they said Allelujah, *and what followed?* her smoak rose up for ever and ever.

These few particulars coming to my mind whilst this Epistle was drawing up, I thought good in this place to insert. I shall no longer detain thee (*Spiritual Friend and Reader*) *from the thing it self, which treats of that great work which the eies and hearts of not a few of Gods people at this day are fixed upon, and taken up with, in reading of which, if thou shalt receive any light, or reap any spiritual benefit, give all the praise to the Lord, and pray for him, who is*

A Companion in the tribulation, and Kingdom, and patience of Jesus Christ,

J. T.

A brief and Seaſonable Word, humbly offered to the View and Conſideration of the Saints and People of God in this Generation.

Eſpecially to thoſe in whoſe hands for the preſent the *Work* lyes, relating to the Work of the preſent Age or Generation we live in.

Act.13.36. *For* David, *after he had ſerved his own Generation, by the will of God fell on ſleep.*

THis Chapter for the greateſt part contains a *rehearſal of that divine and heavenly Sermon preached by* Paul *at* Antioch. The Subject-matter of his Diſcourſe is *Jeſus Chriſt*, the particulars inſiſted on, are his *Death* and *Reſurrection*, the two main Pillars of Chriſtian Religion, the two chief Heads, or Common-places, to which *Paul* reduceth his whole Goſpel, 1 *Cor.* 15.3,4.

His ſcope in treating of theſe being to *convince the Jews* (who were in expectation of the Meſſiah or Chriſt) *That the Meſſiah was already come, dead and riſen again, and that this Jeſus whom he preached unto them was he*, and alſo to perſwade all ſorts of men, whether *Jews* or *Gentiles*, who expected Salvation, to look for it

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no where else but only from this Jesus who was dead for sins, and raised again for the justification of sinners.

And it seems this was the Apostles ordinary way, and method of preaching, not only here, but every where else, especially when he met with any *Jews*, as appears, *Act.* 17.2,3.

The words read are brought in under the last of these, *viz. The Doctrine of the Resurrection*, as the Apostle was proving and clearing that, for having evidenced *Christs Resurrection* from the testimony of many who were Eye-witnesses of the same, who had both seen him, and conversed with him after he was risen, vers.31. Hee for the further confirmation thereof, makes use of that notable testimony of the Prophet *David*, *Psal.*16.10. who seeing beforehand the Resurrection of Christ, spake thereof on this wise, *Thou shalt not suffer thine holy One to see corruption:* Which words, saith the Apostle, *could not be understood of David*, for they do no way agree to him, who fell on sleep, was laid unto his Fathers, and saw corruption, *but they do most fitly agree to this Jesus*, who was dead, and by the power of God in three dayes raised again, and so saw no corruption, and therefore must needs be understood of him, and by them his *Resurrection* was Prophetically pointed out many hundreds of yeats before the time.

And it seems that this Argument drawn from the words of *David* to prove the *Resurrection of Christ*, was of no little force; For not only *Paul* the Apostle of the *Gentiles*, but *Peter* also, the great Apostle of the Circumcision, makes use of it to the same end and purpose that *Paul* doth here, *Act.*2.25,26,27 &c.

The words themselves that I have pitched upon, are not any part of the Apostles Argument or proof, but somewhat worthy observation in *David*, brought in by the way (as it were in a Parenthesis) whilst the Apostle was following

lowing up of his main Argument, which was, *how that* David *fell on sleep, was laid to his Fathers, and saw corruption, and that therefore this Prophecie of not seeing corruption could not be meant of* David *himself, but must relate to Christ*, plainly importing his *Resurrection.*

But now there was something Antecedent to *Davids* falling asleep, very admirable and remarkable in him, which the Apostle will by no means let slip, but sets it before all, as a thing worthy their imitation, which is, how that *David* before hee fell on sleep served his own Generation by the will of God. *For* David *after he had served his own Generation by the will of God fell on sleep.*

I shall first Paraphrase upon the words, and then come to my Observations from them.

Served his Generation (*i.e.*) *did the work of his Generation*; What was the *work of his Generation David* applied himself unto? he was not an Idler, a Sluggard in his *Generation. Timothy* served with *Paul* in the Gospel, *Phil.*2.22. (*i.e.*) did the work of the Gospel together with *Paul.*

His own Generation, not another *Generation*; every *Generation* (as I shall shew anon) hath its proper and peculiar *Work*. Now *David* made it his business to find out and attend unto that *Work* which did properly belong to his *Generation.*

By the will of God. These words take in the *ground* or *rise* of *Davids obedience*, the *matter* and *manner* of it. The *ground* or *rise* was *Gods will*; God willed *David* to do the *work of his Generation*, and because God willed him, he did it; he served the *will of God* in serving his *Generation*, and therefore served his *Generation*, because it was the *will of God.* The *matter* of *Davids obedience* was not humane inventions, or mens tra-

traditions, but such things only, as God did *will*, and call him to do in his *Generation*. The manner of *Davids obedience* was not in what way he lifted, or in humane prudence judged best, but in such a way as was most consonant to Gods *will* revealed to him; as he did not of his own head frame the matter, so did hee not determine of the *way* or *manner*, but in both did set before him the *will of God*, and act according to that *will*.

Not to grasp together all that lies in these words, my aim being only at this, *viz.*

Doct. *That it is an especial duty lying upon the Saints, to attend unto, and be active in the work or works of their Generation.*

Gods famous Worthies who have gone before us (whereof *David* here is instance) have done thus, whose examples (though not in every thing, yet) in these things are rules to us, and therefore we should do it; yea, its *the will of God*, this *David* here grounds his obedience upon, which *Will* makes it as well our duty as his, and therefore we ought to do it.

In the carrying on of this, I shall shew,

1 What *Generation-work* is, and how the same differs from other works.

2 That Saints in the several *Generations* they have lived in, have ever had the proper and peculiar works of their *Generations*.

3 That it is a thing of very great concernment for a Saint to attend to, and be industrious in the work of his *Generation*.

4 Wherin doth the work of the present *Generation* lye.

5 How each one in particular may find out that part or parcel of it that is properly his work in his *Generation*.

6 And lastly, How *Generation-work* may be carried

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on so, as that God may be served in the *Generation*.

First, What *Generation-work* is, and how different from other works.

Ans. *Generation-work is that work, or those works which the way or manner of Gods dispensations in the age a Saint lives in, calls him unto.*

When either the condition of the Church or people of God, or the transactions of God in the *Age* we live in, or the light of that *Age* calls us to some special imployment, we may look upon that *Work* to be the *Work* of the *Generation*.

So that in the *Work* of our *Generation*, although the matter of the work be no other, then what the word hath laid down, and is commanded in the general, yet the call to the *Work* takes its principal rise from the way or manner of Gods *dispensations* in, or unto that *Age*.

Hence the *Work* of the *Generation* differs from that *Work* which lyes upon a Saint to perform, as he is a Saint, for those *Works* are not limited to any one *Generation*, but are common to all; what I stand bound to do as I am a *Saint*, I am alike obliged to do in that respect, in whatsoever *Age* or *Generation* I live; but now the *work* of my *Generation*, I stand bound to that by vertue of Gods *dispensations* towards the *Age* I live in; in such manner, as that thing which now is my *work* living in this *Age*, did I live in another *Age*, wherein the *dispensations* of God were after another manner, would not be my *work*, but another thing would be my *work*.

Hence likewise the *work* our *Generation* is different from the *works* of our *Callings*, *Station*, *relation*, or present *condition*, for every of these bring their several *works*, but these properly as they are such (*i.e.*) *Works* or *Duties* flowing from my *Calling*, *Station*, in the world, *Relation*, or present *condition*, are not the *work* of my *Generation*.

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Though here I grant it, that the *work* of a Saints *Generation*, may fall in with the *works* forementioned, either those which lye upon him as a *Saint*, or those which are the proper *works* of his *Calling*, *Station*, *Relation*, or present *condition*, (*i.e.*) the *work* of a Saints *Generation*, and these, may be one and the same in Substance, though two in diverse respects, as I shall make out to you.

1 For *common Duties which lye upon a Saint, as a Saint*. A *Saint* may have some duties lying upon him as he is such a one, binding all *Saints* in all *Ages*, all the world over, which yet in some times may be the very *work* of the *Generation*.

As for example. *Beleeving* is a *work* which lyes upon a *Saint* as a *Saint*; A man as he is a *Saint* is alwayes, in whatsoever *Age* or *Generation* he lives in, bound to *beleeve*, and have confidence in the promise and power of God; but it may so fall out, that the dispensations of God towards his people may be such, as that *beleeving*, which is an especial *duty* lying upon *Saints* in all *Generations*, may be the great *work* God calls unto in that *Age* or *Generation* a *Saint* lives in. So it was in the time of *Moses*, and therefore (as I conceive) did God so severely punish the *unbeleef* of that *Age*, because this their sin was not only a neglect of a great and *common duty*, but a neglecting the very *work* of their *Generation*.

Again, *Prayer* is a *duty*, which lyes upon a *Saint* as a *Saint*, no *praying* man, no *Saint*; for *Saints* have their denomination from calling upon the Name of the Lord, 1 *Cor.* 1. 2. But now *Prayer*, a *duty* so general, and common to all *Generations*, may be, as the case may fall out, one special *work* of that *Age* or *Generation* a *Saint* lives in. And so (I take it) it was in *Daniels* time, when *Israels* return from *Babylon* was approaching, and therefore *Daniel* is so stirred up to *pray*, and his *Prayer* made so

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well-pleasing unto God, because he did not the thing only as a common duty, but as the *work* of his *Generation.*

And on the contrary, upon the same ground wee are now speaking of, God doth (as I conceive) forbid *Jeremy* to pray for the people of that time, because *Prayer* though as a common duty it remained, yet did it then cease as any *part* of the *work* of the *Generation.*

2 *A Saint may have some duty lying upon him by vertue of his Calling, which may also be the very work of his Generation.*

As for example; Suppose a godly man be constituted a *General*, or an *Under-Officer* in an *Army*, raised against some great and professed enemies of Jesus Christ, at such a time as by Gods appointment, the ruine of these his enemies draws neer; for him to fight for, and under those, in their defence who have given this power and command to him, is the very *work* of his *Calling*, that which his place injoyns him unto; but now considering the cause he is ingaged in, which is the pulling down of some potent enemies of Jesus Christ, which God in, or about that *Age* he lives in, hath determined to ruine; So his fighting is not only the *work* of his *Calling*, but the very *work* of his *Generation* also.

Again, put case a man is a Minister, the making known the truths of God to others is the work of his *Calling*, in doing whereof he doth no more then what his *Calling* requires of him, but now as such a one studies and contrives, making it his design, scope and aim, not only to speak truths (which another man by being conscientious in his *Calling* may do) but to speak truths, and truths in such a manner, as is most suitable unto, and may through the blessing of God most conduce to the good and benefit of souls in those times and places he lives in, so he doth the *work* of his *Generation.*

And as a *Souldier* in the field may do the work of his

calling by being faithful unto, and valiant for those who intrust him, and (yet the *work* of his *calling* and *Generation* being mixed) not eye all this while the *work* of his *Generation*. So may a *Minister* in the Pulpit do the work of his *calling* by preaching *truth* soundly and powerfully, and yet (not having respect to what *truths* the present *Age*, and the necessity of his hearers do in a more especial manner rather than others, call for the opening and applying of) he may miss the *work* of his *Generation*.

3 *A Saint by vertue of his station and relation may have some duty lying upon him, which may be the work of his generation, and yet the work of his station and relation.*

As for instance, A godly man is a Minister of a Family, for him now according to his ability, to teach, instruct, and principle his Wife, Children and Servants, and to govern in his Family, is the *duty* of his *station*, or the place God hath set him in, and the duty of his relation also, as he is a Husband, Father, Master, and when he doth this, hee doth no other thing than what the station God hath set him in, and the bond of *relation* binds him to perform: But now when he doth so *govern* in his Family, and so *instruct* and *principle* those under him, and in relation to him, as that both himself and his may acknowledge, and in some measure answer the *call* of Gods present *dispensations* towards the *age* he lives in, whether to suffer, if the *dispensation* call for that, or to be serviceable in any active way, to some special cause of God on foot in that *age*, he doth the *work* of his *Generation*; though his activity lye within the bounds of his family, yet so long as what he acts tends to bring himself and his, as much as may be, to answer the present *dispensations* of God, he doth the *work* of his *Generation*.

4 *A Saint by vertue of the present condition he may be in, may stand obliged to some duty, which yet may be*

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the work of his Generation as well as of his condition.

As to exercise *faith* and *patience* under sufferings for Christ, is the work of a suffering *condition*; but now if my sufferings fall out in such an *age* wherein the Church of God in general lies under persecution, then the exercise of *faith* and *patience* under the Cross, is not onely the *work* of my *condition*, but the very work of my *Generation*, that which the *dispensations* of God in the *age* I live in, cals for at my hands.

By what hath been said, we see that such a case may be that in the substance of the work, *that work which lies upon a Saint as a Saint, and which is the work of his calling, station, relation, and condition, may be the same with the work of his Generation*; and yet in divers respects there may be such a vast difference, that one man doing the same work, shall do more then that which lies upon him, and every one else as *Saints*, or which his *calling, station, relation*, or *condition* calls for, and another in doing the very same *work*, shall do all this as well and better than he, and the *work* of his *Generation* also.

From what hath been spoken as touching this, the final conclusion is, *that the work of our generation is not any work distinct in substance from all other works* (for were it so it would be a thing more easie to find it out than indeed it is) *but the difference lies in considering the same work in divers respects*; 'tis not diversity of *work*, so much as diversity of *respect* in *working* that makes the difference.

Secondly, The next thing to be opened is, *That the Saints in their several Generations, have had, and still have their proper and peculiar works.* My meaning is, That there is some *work*, which is more properly the *work* of *Saints* living in one *generation*, than it is of *Saints* living in another. *Saints* of this *Generation* have some *works* which *Saints* of former *Generations* had not; and *Saints* of former *Generations* had some works, which *Saints* of this *Generation* have not. For

For the making out of this, I shall draw a *line* through the severall *Generations* that *Saints* from the beginning have lived in, and take a view of *Saints*, and of their *work* or *works*, each of them in their severall *Generations*.

To begin with *Noah* (for I cannot point out all *Generations* from *Adam* downwards, but such onely upon which some remarkable actions of eminent Saints dwelling in those *Generations* are fixed, thereby making them memorable to after times) he besides all his other *works* had the proper *work* of his *Generation*, which was to build an *Ark for the preservation of his house, and the creatures from the flood and universal deluge*; by which he preached a real Sermon for one hundred and twenty years to the Old World, all the while the *Arke* was a preparing, and by which the Apostle saith, *Heb.* 11.7. *He condemned the world*, (*i.e.*) the persons of that *Generation*, and this *work* it was a work distinct from the work of all other *Generations*.

Next to him *Abraham* had the proper work of his *Generation*, which was, *to go forth of his Country, and from his Fathers house, unto a Land which God should shew him, and there to follow God from one place to another, believing that one day his seed should enjoy that Land that now he was a stranger in*; but in the mean time to dwell in Tents with *Isaac* and *Jacob*, heirs with him of the same promise. This was not the *work* of after *Generations*, yet was it the *work* of his and their *Generations*.

After him *Moses* and *Aaron* and other *faithful* ones in their dayes, had the proper *work* of their *Generation*, which was *to look up to God, and trust him for meat, and drink, and rayment, and preservation in a barren wilderness where none of these things were to be had, and where they lay open to cruel enemies on every side, to the malice*

malice of cruel imbittered enemies. To truſt God in ſuch an extraordinary way was not the *work* of after *Generations*, which yet was the ſpecial *work* of this *Generation.*

Come to *Davids* time, he alſo had the proper *work* of his *Generation*, wherein (as our Text witneſſeth) *he ſerved God*, which was *to cut down Gods enemies round about, and thereby to make room and proviſion for the houſe of God, which was to be built at* Jeruſalem, here was his diſtinctive work.

Next after him comes *Solomon*, whoſe diſtinct *work* was, *to build the Temple of God, which his Father* David *had made room and proviſion for.*

To paſs over the *works* of many following *Generations*, let us come to *Jeremiah's* time, had not Gods people in that age the proper *work* of their *Genenation*? which was *willingly to put their necks under, and quietly ſubmit unto the yoke of the King of* Babylon, *giving themſelves up unto captivity until ſeventy years ſhould be accompliſhed.* God did not give any ſuch poſitive commands unto other *Generations.*

After this in *Ezra's*, *Nehemiah's*, and *Daniels* time, theſe Worthies, and the *Saints* of that *age* had the proper *work* of their *Generation*, which was, *to go forth of* Babylon, *and rebuild the Temple of God at* Jeruſalem, *which* Nebuchadnezzar *had deſtroyed.*

Thus all along in the times of the Old Teſtament, Gods Church and people in their ſeveral *Generations* have had their ſeveral *works.*

Let us look to the *New Teſtament* which dawned in *John the Baptiſt*, had not *John* the proper *work* of his *Generation*? which was, 'to be the Fore-runner and Har-'binger of the Meſſiah, to declare to the Nation of the 'Jews that the Meſſiah whom they expected and waited 'for, was now approaching, and that the glorious Kingdom

'of God, in the pure administration of the Gospel was 'at hand, and that therefore it did behove every one now to 'have their eyes and hearts turned from *Moses* towards 'him, and his administration, which was now approach-'ing,

After him the Apostles in their time had the proper *work* of their *Generation*; which was, 'to go forth and publish 'the glad tydings of salvation, which before were cooped 'up within the narrow compass of *Judea*, to all the world, 'beginning at *Jerusalem*, to gather Saints together, so fast 'as they were converted, into Churches, and to appoint over 'these Pastors and Teachers, and also to give Rules and 'Directions for the right ordering and governing of the 'Churches unto the end of the world.

Let us come to the *Saints* of following *Generations*, had not they likewise their proper *works*? which was in some 'to bear witness before the wicked world, and the 'Heathen Tyrants and Infidels of those ages wherein they 'lived, to the truth of that Doctrine they had received 'from the Apostles before them, by sealing the same with 'their blood, and willingly giving themselves up (as sheep 'to the slaughter) to the cruelties, tortures, massacres of 'the Paganish world, in bearing testimony to the truth of 'Jesus.

Afterwards the work of the next *Generation*, was *to bear witness by writing, preaching, and all sound Doctrine, against the damnable Heresies of* Arrius *and his complices, and others, which through that little tranquility which the Church injoyed under* Constantine *crept in, and overspread the Christian world.*

In after *ages* for some hundreds of years together, the work of Saints in their *Generation* was *to bear witness by speaking and suffering unto the truth and worship of Jesus, against the pernicious errors, and false worship of Antichrist, and the boundless and swelling pride, and pomp of that man of sin.* In

In *Generations* since, the work hath been *to recover the truth and worship of Christ, which was well nigh buried under Antichrists reign, to its ancient purity, lustre, and beauty*; And so *Luther*, and the Saints and Worthies of his *Generation*, as their principal work, did recover out of the jaws of the Beast, the precious truths of Christs *Priestly Office*, the glorious Doctrine of our *justification by Christ alone*, which was well nigh swallowed up by the Antichristian innovations of Masses, Crosses, Pardons, Pennance, Purgatory, Vowes, Pilgrimages, solitary and single life, with other inventions of humane wisdom, for the procuring a righteousness of our own.

And since him the great work of Saints in their *Generations* hath been *to recover the Kingly Office of Christ, which the Lordly pomp and tyranny of the man of sin and his followers had cast a mist upon, to set up Christ as sole King and Governor in his Churches, as well as the onely and alone High Priest of his Saints.*

Thus Saints all along from the beginning of the world in their several *Generations*, have had their several *works* proper and peculiar to the *Generations* they have lived in; so as that what hath been the *work* of one *Generation*, hath not been the work of another; and what hath been the work of that other, hath not been the work of that, unless at such time (as it fell out in the *Generations* of *Abraham*, *Isaac*, and *Jacob*, and also the several *Generations* of the *Saints* under the *Roman* and *Antichristian* persecutions) wherein the *dispensations* of God towards his people hath continued the same, and for substance alike for divers *Generations* together, there the work hath been the same; for no substantial change in *dispensation*, there is none in the work of our *Generation*, it being variation of *dispensation* that causeth the work of our *Generation* for to vary.

Third General Head; That it is *a thing of very great*

concernment for a Saint to attend unto, and be active in the work of his Generation.

Generation-work is the most neglected *work* of all others, with the generality of Professors, who either consider not that such a *work* there is; or if they do, yet they think that it belongs to others, not to them to mind it; but in case they be industrious in those common *duties* which lye upon them as *Saints*, and those special *duties* which attend their *Callings*, *Stations*, *Relations*, or present *condition*, it is enough for them, and matters not, whether they be *active* in the business of their *Generation*, yea or no. Yea many that are imployed therein do not sufficiently weigh the greatness of the *work* they have in hand. I shall therefore here endeavour to shew of how *great concernment it is for a Saint to attend unto, and be active in this work*, which I shall lay before you in some particulars.

1 *God by his dispensations calls aloud for it.* The *dispensations* of God have a *voyce*, and God oft by these bespeaks a *duty*, or *duties* of his people, *Mic.6.9. The Lords voyce cryeth unto the City*---What voyce is this? why meerly the voyce of a *dispensation*, Gods *dispensations* being commands, *Hear the Rod, and who hath appointed it*; To disobey then the visible call of a *dispensation*, is to disobey a command of God.

The hazarding our lives is a weighty matter, and if done carelesly, a great sin, yet *Hester* upon the visible *call* of a *dispensation* (*viz.* Gods cause and people of God lying at the stake ready to suffer) runs this fore *hazard*; to which though she was stirred up by *Mordecai* (as one Christian friend now may stir up another, in such a capacity as *Hester* was, to befriend Gods cause, were it now dying, as then it was) yet were not *Mordecayes* words her warrant, he being not indued with a Prophetical Spirit, nor speaking as such (as his doubtful speech she weth,

Who

Who knows whether thou art come to the Kingdom for such a time as this?) but the *call* of the *dispensation.*

Meroz was *called* by Gods *dispensations* to *help the Lord against the mighty.* We read not of any particular command *Meroz* had to do it, only the call of a *dispensation* (Gods people were under *oppressors*, and God was up to deliver them) which call *Meroz* neglecting, *Meroz* is doubly and bitterly *cursed* by the Angel of the Lord for it, *Judg.*5.23. *Curse ye Meroz* (said the Angel of the Lord) *curse ye bitterly the Inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.* Whereas contrariwise *Jael* the wife of *Heber* the *Kenite*, having no other *call* but this very *call Meroz had* (for though it were prophecied a *woman should slay Sisera*, yet was not that revealed to her, or in case it were, yet no particular woman named, that was no warrant for her) in obedience hereto slaying *Sisera*, is doubly blest, and that *above women*, as the other is doubly and bitterly cursed. Vers. 24 25. *Blessed above women shall Jael the wife of Heber the Keni e be; Blessed shall she be above women in the Tent---*

2 *Generation-work is of all others the greatest work, and a neglect herein the greatest sin.* My meaning is, that that *obligation* wherein I stand bound unto the *work* of my *Generation*, is a greater *obligation*, than that whereby I stand bound to any other *duty*; and my fault or error herein is a greater and more provoking error, than any other of my errors; which Assertion although it may seem strange, yet it appears thus, in that God himself doth more delight in, and account of that *duty* performed, which is the *work* of our *Generation*, than he doth of the performance of any other *duty*, although it be a thing especially commanded by himself; and on the other side, God is more displeased with, and provoked

by

by those errors that men commit in the *work* of their *Generation*, than with any other of their errors whatsoever.

The first is evident in those words of *Samuel* to *Saul* 1 Sam. 15. 22. *Hath the Lord as great delight in burnt-offering, as in obeying the voyce of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of Rams.* The offering *sacrifice* was Gods command, and a principal part of his worship in those dayes, yet when *Saul* out of pretence of obeying this *command* of God, disobeyed God in that other special *command* of utterly destroying *Amalek*, which was the great *work* God had to do, and *Saul* was imployed in, in that *Generation*; the Prophet from the mouth of the Lord doth not only reprehend him, and condemn his fact, but pronounceth these two things upon this occasion now compared together, that God did more abundantly delight in, and account of the obeying of his voyce in that *work* which was the work of *Sauls Generation*, than either he did, or would do in Burnt-offerings, Sacrifices, or the fat of Rams, though things of his own appointment: In a word, the meaning is this, that obedience to God in that thing which is the *work* of our *Generation*, is more acceptable to God than the performance of the most special acts of his worship, as Sacrifice and Burnt-offerings in those dayes were.

Hence we find in Scripture (which serves further to evidence this) that when special Ordinances or acts of worship have come in competition with the *work* of the *Generation*, Ordinances and acts of worship, have yeelded and given place to that. Circumcision was a special Ordinance given to *Abrahams* seed, with that severity that the uncircumcised was to be cut off from amongst his people; yet forty years together, whilst *Israel* walked in the wilderness, the *work* of that *Generation* being such as could

could not with safety to their persons admit of Circumcision, which required some fixed abode, at least for some time (as *Josh.*5.8.) which they were ever uncertain of, being to follow the motion of the cloud (as *Num.*9.17,18, 19,20,21,22.) Circumcision though Gods Ordinance (rather then God will alter the way of his *dispensations*, which he could easily have done) for forty years together (till *Israel* was entred *Canaan*, and so from under that *dispensation* of the cloud) must, and doth yeeld and give place unto the *work* of the *Generation*.

And which is yet more, not only special Ordinances, but also common *duties* have given place to the *work* of the *Generation*. To keep inviolate Articles and conditions of peace when made, though with a *Turk*, is a *duty* which the rule of common equity and justice betwixt man and man requires. Yet *Jael* when the *work* of her *generation* called for all the help she could lend it (though a league were betwixt *Jabin* King of *Hazor*, and her Husband, yet) in the time of peace (which peace too (as far as we can understand) betwixt her Husband, and this *King*, was kept inviolate, as on *Jabins* part) she (taking her advantage) murders *Sisera* the chief Captain of *Jabin* King of *Hazor* in his Tent, and is so far from being blamed, as she is *commended* and *blessed* by the Holy Ghost for it.

And as this first is clear, so the other (viz. *That neglect of Generation-work is the greatest sin*) is as evident, not only from the foregoing words of God to *Saul*, 1 *Sam.*15.23. paralelling his disobedience herein with sins of the highest, and of a scarlet dye; as Rebellion, Witch-craft, and Idolatry; but also if we consider, how that of all the sins we read of in Scripture, we find not any more provoking to the Lord, and falling so heavy upon the head of the sinner, as offences and neglects in the *work* of their *Generation*. The Spies who were sent by

by *Moſes* to view the Land of *Canaan*, becauſe they ſinned againſt the *work* of their *Generation*, they preſently dye of the plague before the Lord. The whole Congregation of *Iſrael* (not *Moſes* and *Aaron* excepted) becauſe they diſtruſted the power and goodneſs of God, whereas the great *work* of that *Generation* was to *truſt God*, and beleeve in his *power* and *goodneſs*, which Leſſon they were taught by the daily *diſpenſations* of God towards them, wherein his *power* and *goodneſs* were manifeſted before them) have that heavy and diſmal ſentence paſſed upon them, *That they ſhould never enter into the reſt of Canaan, but their Carkaſſes ſhould fall in the Wilderneſs*, Num.14.29. which afterwards God in the way of his providence fulfilled upon them, cauſing them to wander in the Wildemeſs forty years, untill all that *Generation* was conſumed. And which is very obſervable, they, beſides this, were guilty of many other grievous ſins, being *Idolaters*, *Fornicators*, *Luſters*, *&c.* as the Apoſtle tells us, 1 *Cor.*10. *beginning*, and yet for none of theſe is the *ſentence* paſſed upon them, but only for their miſcarriage in that which was the *work* of their *Generation*, Heb 3.19. *They could not enter in becauſe of their unbeleef.*

Yea wherefore was the *unbeleef* of the *Jews* in our Saviours and the Apoſtles time, puniſhed ſo ſeverely with a breaking off, and a rejection for now 1600 years together, but becauſe therein they ſinned againſt the *work* of their *Generation*, which was to beleeve in Chriſt, and imbrace him as the Meſſiah, who they had long expected, and God in this *age* had ſent amongſt them? their crucifying of Chriſt was a grievous ſin; but becauſe not a ſin againſt the *work* of their *Generation*, therefore they are not for that act rejected, but contrariwiſe, after this the Goſpel is by ſpecial command to be preached to them, as *Luke* 24.47. but for not beleeving in Chriſt, and receiving

ceiving him for the true Meſſiah, which was the *work* of their *Generation*, they are rejected (as *Rom.* 11.20.-- *becauſe of unbeleef they are broken off*) and ſo remain unto this day.

To all which let me further add, that not in theſe only, but many examples more, it ſeems to be Gods uſual way in the execution of his wrath againſt ſinners, to write the ſentence of their condemnation upon the forehead of this ſin, rather than any other. *Saul* ſinned in offering ſacrifice, and was then threatned with the loſs of the Kingdome, 1 *Sam.* 13.13,14. But the execution of this threatning, and the unkinging of him comes in upon his miſcarriage in that of *Amalek*, a ſin againſt the *work* of his *Generation*. *Aaron* ſinned moſt foully in the buſineſs of the Golden Calf, and at another time in murmuring againſt *Moſes*, but the ſentence paſſed upon him that he ſhould dye in the Wilderneſs, is for his not *beleeving* at the waters of *Meribah*, a ſin againſt the *work* of his *Generation*, Num. 20.12,13. God uſually writing the ſentence of his diſpleaſure upon the forehead of the moſt provoking ſin.

From what hath been ſpoken my Aſſertion ſtands firm, viz. *That the obligation whereby I ſtand bound unto the work of my Generation, is a greater obligation than that whereby I ſtand bound to any other duty, and my fault or error herein is a greater error than any other of my errors.* From which principle (before I leave it) I ſhal draw another, which naturally flows out of it, *viz. That it is the duty of a Chriſtian man, imployed in Generation-work, when other works, and this do ſtand in competition, to chooſe neglect in any duty, rather than in that, wherein the work of his Generation lyes, yea to break through all that he may follow this, his obligation hereto being the greateſt obligation, his neglect herein the moſt provoking ſin.* Which thing though for the

the truth thereof it need not bluſh, carrying its evidence with its ſelf, yet in receiving of it, uſe Chriſtian wiſdom, and much more in the practice.

And here as a Concluſion to all the reſt, let me take the boldneſs for to add, what hath been ſometimes the iſſue of retired thoughts, that for this reaſon hath God ſo glorioufly, and eminently owned, beyond belief, and to admiration, the never to be forgotten proceedings of the Army of *England*, becauſe (though they have ſeemed, at leaſt been charged by ſlanderous Tongues and Pens, with violating the bonds of relation) they yet have in all preſſed on, and followed after (though through a cloud of diſmaid difficulties and dangers) the *work* of their *Generation*.

3 In doing *the work of our Generation, we are moſt ſerviceable to the deſign of God, that is on foot in the age we live in.* As there never yet was an *age* in the world, wherein God was not driving on, one great *deſign* or other (although the manifeſtation of his moſt glorious deſigns, and works of wonder, have ever been limited to ſome particular *Generations*;) ſo hath God in all *ages* declared himſelf exceedingly well pleaſed with ſuch of his children, whoſe obedience hath more directly fallen in with his deſign on foot in their *age*. *Daniel* whilſt he is praying and mourning, hath the Angel *Gabriel* ſent unto him with this redoubled teſtimony from Heaven concerning him, that he was *a man greatly beloved*, Chap. 9.21,22,23. Chap. 10.11,19. *Iſay*, *Jeremy*, and other godly men prayed, yet do not we read of any ſuch teſtimony given concerning them praying, as here is concerning *Daniel*, Why ſo? the reaſon may be this, *Daniels* prayer fell in with Gods *deſign*; God was upon a great *deſign*, to deliver his people out of *Babylon*, this *Daniel* prays for, Gods deſign, and *Daniels* obedience meet together, and therefore doth God ſet a ſpecial ſtamp upon *Daniels* prayer.

Now

Now in doing the *work* of our *Generation*, we are more ſerviceable to Gods *deſign*, than we can be any other way; for there being onely a reſpective difference betwixt theſe two (the ſame work which reſpecting God, is his *deſign*, reſpecting us, is the work of our *Generation*. *Iſraels* deliverance from *Babylon* was in reſpect of Gods *deſign*; but in reſpect of *Daniel*, the praying for this, was the work of his *Generation*) we cannot be active in the one, but in ſo doing we become ſerviceable to the other; as *Daniel* by prayer became inſtrumentally ſeviceable to *Iſraels* delivery. Which by plentiful ordinary inſtance might be illuſtrated; but enough having been ſaid for the underſtanding of the Reader in theſe few words, I ſhall not multiply.

4 God hath *choyce diſtinguiſhing mercy for that man that follows him in the work of his Generation*: as,

1 God will *overlook many failings in that man*. *Caleb* and *Joſhua* were men, and therefore had their *failings* as other men, yet becauſe *Caleb* and *Joſhua* did cleave to God in that ſpecial *work* they were imployed in, *Num* 14.6,7, &c. which was the work of their *Generation*, therefore God overlooking all their other failings, as though they had none at all, pronounceth of them that they *wholly followed the Lord*, Numb. 32.12.

2 God will *ſtand by that man and never leave him*, that ſticks cloſe to him in the *work* of his *Generation*. *Abraham* left his Country to attend to the *work* of his *Generation*, and how did God in all perils *ſtand by Abraham*? *Abraham* was put to it in *Egypt*, and like to looſe his wife, God *ſtood* by him there, *Gen.* 12. *Abraham* was ingaged with four Kings, *Gen.* 14. God *ſtood* by him there. *Abraham* was in a great ſtrait at *Gerar*, *Gen.* 20. God *ſtood* by him there. *Abraham* ſtood to the *work* of his *Generation*, and God for ever *ſtood* by *Abraham*.

3 God will *own that man in caſe he live thereto in the work*

work of the next Generation, that abides faithful in the work of the preſent *Generation* he lives in. It is ſaid of *Noah*, *Gen.*6.9. *Noah was a juſt man and perfect in his generations, and* Noah *walked with God*; teaching us thus much, by ſpeaking in the plurall number, that Noah *was juſt, walking with God in the generations he liv.d in* before the flood came; and when the flood was coming, this *Noah* was the onely man that God did own in the *work* of that *Generation*. So *Joſhua* was faithful in the *work* of that *Generation* whilſt *Iſrael* journeyed in the wilderneſs, and how eminently did God own *Joſhua* in the work of the next *Generation*, when *Iſrael* entered into *Canaan*?

4 God will *provide a hiding place for that man againſt thoſe ſtorms which may fall upon the Generation he lives in*, that is active in the *work* of his *generation*. *Noah* had an *Arke* provided for him when a *flood* came upon the world of ungodly men. In *Ezekiels* time, chap.9. when the *deſtroying Angels* were to paſs through *Jeruſalem*, a mark of deliverance was firſt to be ſet upon the foreheads of all *thoſe that did ſigh and cry for the abominations thereof*, which was the *work* God in ſuch an *age* did call unto, as *Iſay* 22.12,13. Yea though *Noah*, *Daniel* and *Job* (active men) living in a perverſe backſliding *generation*, cannot ward off Gods blow from the *generation*, yet *they ſhall deliver their own ſouls*, Ezek. 14.13. to 22. *Perſonal deliverances* ſhall attend ſuch men in common calamities, and National deſolations.

5 God will *reveal his ſecrets to ſuch*. *Noah* in his time had the *ſecret* of drowning the old world *revealed* to him. *Abraham* in his time the *ſecret* of *Sodoms* deſtruction, the *ſecret* of *Iſraels* bondage in *Egypt*, the *ſecret* of the Meſſiah's coming forth of his loyns, diſcovered to him. *David* in his time had that *ſecret* where the Temple ſhould be built to him, 1*Chron.* 22.1,2. compared

pared with 2 *Chron.*3.1. *Daniel* in his time the *secret* of *Nebuchadnezzars* dream, the *secret* of the time of Christs coming in the flesh, chap.9.24,25,26. and of the *Jews* conversion, chap.12.11,12. to him. And *Peter* and *Paul* in their time the *secret* of the Gentiles conversion to them, *Act.*10.9. to 17. *Gal.*1. 16,17. God having in all *generations* still made those keepers of his Cabinet, who have been faithful in the *work* of their *generations.*

6 God hath *peculiar honor wherewith he will crown those persons that follow him in the work of their generation. Moses* was eminent in his *generation,* and what peculiar *honour* had God for *Moses*? *Num.*12.6,7,8. *If there be a Prophet among you, I the Lord will make my self known unto him in a vision, and will speak unto him in a dream. My servant* Moses *is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold.* In the day of Christs humiliation, the Disciples of all other were most eminent in following and owning of Christ, and what peculiar honor hath Christ for them above others? *Mat.*19. 28. *Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, yee also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.*

5 *Neglect of Generation-work exposeth a man to a world of dangers*: as

1 Danger of *losing gifts and Talents.* The sloathful servant mentioned in the Parable, *Mat.*25. not improving the *Talent* given him, to his Lords *advantage,* in his *generation,* hath his *Talent* taken from him,*v.*28.

Saul (though a wicked man) had two great *Talents* committed to him by God, a *Talent* of a Kingdom, and a *Talent* of common gifts of the Spirit, fitting him for Government, and the discharge of his Office as a King,

which last is called the *Spirit of the Lord*, yet but a common *Talent* of Government, as is clear, because *David* is no sooner anointed King, and the right of Government his, but this *Talent* is taken from *Saul*, as one who now had no longer to do with it, 1 *Sam.* 16. 13, 14. Both these he loseth by faultring in the *work* of his *Generation*, as compare, 1 *Sam.* 15. 26, 28. with Chap. 16, 14.

2 Danger of *losing communion with God.* Whilst *David* was abroad in the field, hewing down Gods enemies round about him, which was the Master-piece of *work* God allotted him in his *Generation*, what sweet triumphant *communion* had he with God, a clear testimony whereof is, *Psal.* 108. (a Psalm most probably composed in the day of his glorious Exploits, chronicled, 2 *Sam.* 8.) But afterwards when *David* sending forth his servants about that *work*, which was his *work* in his *Generation*, betakes himself to his ease in his Palace, at the time of the Kings going forth to battel, 2 *Sam.* 11. 1. (which circumstance of time is therefore (I take it) with such exactness noted, to give us to understand, that *David* ought now to have been abroad in person, the *work* being Gods, and not to have sent his Servants without him (though we may do our own *work* by a Proxie, yet Gods *work* calls for our persons) how sadly doth he lose his *communion with God*, falling into that foul sin in the matter of *Uriah*, which was a blemish upon this holy man all his life time afterwards; and which although it is sad to consider, yet is observable concerning him, that notwithstanding God by his Prerogative Royal, gave *David* not only the pardon of his sin, but also his life (which now by blood-shed, though a King, was by vertue of that positive command, which admits of no exception, *Gen.* 9. 6. forfeited) as 2 *Sam.* 12. 13. *The Lord hath put away thy sin, thou shalt not dye.* Yet do we not read of any thing remarkable (save only defending himself against some domestick

meſtick inſurrections, and forreign invaſions) done by him afterwards, as before.

So alſo *Solomon* his ſon, whilſt his thoughts ran upon the *work* of his *Generation*, what *communion* had he with God, God appearing to him once and again, and enduing him with *wiſdome* (the thing he deſired) above all that ever were before or ſince him: But when afterward his heart was more taken up with Women, than the *work* of his *Generation*, how did his former *communion with God dye*, and he that before built a houſe for the worſhip of the true God, now builds high places for Idolatry, 1 *King.* 11.7,8. Which ſad example ought to be had in perpetual remembrance by ſuch as are imployed in *Temple-work* (the buſineſs of this *age*) that it fare not with them as with the builder of the material Temple, who fuſt building gold to the true God, did afterwards build ſtubble to a falſe.

3 Danger of *being laid aſide by God.* It hath been the ordinary way of Gods *diſpenſations*, as well in later as former times, to make uſe of ſome particular inſtrument for ſome time in his *work*, whom afterwards before the *work* hath been brought unto perfection he hath *laid aſide*, by which, although (as not unlikely) Gods *deſign* may be to remove his peoples eyes from inſtruments to himſelf, yet it is obſervable, God hath ſeldome or never *caſhired* a man by him imployed, till firſt by ſome means or other he hath *caſhiered* himſelf; and which is more to be noted, the very thing which hath occaſioned the *laying* of ſuch inſtruments *aſide*, hath moſtly, if not ever, been ſome miſcarriage or other in the *work* of their *Generation*, that being the fatal Rock ſuch men ſplit upon.

Once more here let us review that of *Saul*, whom God was pleaſed for ſome time to imploy, as a ſcourge to the *Ammonites*, and *Philiſtines*, and yet afterwards by one error committed in the *work* of his *Generation*, he is for

ever *caſhiered* by God, and put out of his *work*.

But more ſtrange and worthy obſervation is that of *Moſes* and *Aaron*, two eminent inſtruments, and both godly, which God made ſingular uſe of in *Ægypt*, and at the Red Sea, in the Wilderneſs, and upon Mount *Sinai*, ſo appearing to them, talking with them, eſpecially to *Moſes*, as never man beſides him enjoyed the like, yet theſe two ſo choiſe and worthy inſtruments, becauſe they failed a little in the *work* of that *Generation*, which was (as before was ſhewn) *to beleeve in God, and truſt his power and goodneſs*, although their failing was at ſuch a time (which one would judge might render them excuſable, at leaſt leſs guilty) wherein the whole Congregation erred with them, and (as it were) did hurry them into it; yea and for *Moſes*, he never fayled but this time, ſo that (this once excepted) he all along had *followed God fully*. Yet I ſay becauſe they failed God in that *work*, which was the *work* of the *Generation*; they for that, and no other reaſon, are laid by as to the perfecting of that *work* (*viz.* bringing of *Iſrael* into *Canaan*) which moſt happily and proſperouſly was begun and carried on a great way, under them as inſtruments, as *Numb.*20.12. *And the Lord ſpake unto Moſes and Aaron, becauſe ye believe me not, to ſanctifie me in the eyes of the children of Iſrael, therfore ye ſhall not bring this Congregation into the land which I have given them.* So exceedingly diſpleaſing to God are errors in the *work* of our *generation*, that he will not let ſuch things paſs, no not in his deareſt children, without ſome ſignal manifeſtation of his *diſpleaſure*. And which I cannot let paſs without a further mark yet ſet upon it, as a thing moſt worthy the ſerious thoughts of every one, and ſuch in eſpecial, whom God above others, hath uſed and honoured in the *work* of the *Generation*, is, how that one ſingle failing in the *work* of the *Generation*, may cauſe a *Moſes* to be laid aſide.

4 Danger

4 Danger of *ſtumbling at the work of the Generation, and all the diſpenſations of God about it.* The *Jews* in Chriſts time neglected the *work* of their *Generation*, which was to *beleeve in Chriſt, & receive him as the true Meſſiah*, whoſe coming their Nation was in expectation of, and the very *work* it ſelf (through this neglect) became a *ſtumbling ſtone* to them; they *ſtumble at it*, to think they ſhould receive this man for their Meſſiah, and *ſtumbling* at the *work*, they likewiſe *ſtumble* at the ſeveral *diſpenſations* of God about it. Chriſt comes of mean Parentage, they *ſtumble* at that, appears firſt from *Galilee*, they *ſtumble* at that, works miracles, they *ſtumble* at that, is followed by Publicans and ſinners, they *ſtumble* at that; commits the Goſpel to poor Fiſhermen, they ſtumble at that: Neglect the *work* of thy *Generation* and *ſtumble* at it: *Stumble* at the *work* of thy *Generation*, and *ſtumble* at all the *diſpenſations* of God about it.

5 Danger of *being blinded in, or ſhut out of the work of the next Generation, in caſe thou live to ſee it.* For God in his juſt judgement when men have ſhut their eyes againſt, and withdrawn their hands from the *work* of the preſent *Generation*, doth blind theſe perſons to, and will not honor them in the *work* of the following *Generation* though yet they may live to ſee it.

The Scribes and Phariſees wilfully ſhut their eyes to the *work* of *Johns Generation*, and what followed? they ſee afterwards the *work* of Chriſt in his *Generation*, and of the Apoſtles in theirs, and through the juſt judgement of God upon them, their eyes are *ſhut*, and they are *blinded* thereto.

A moſt pregnant place to our purpoſe we have, *Ezek.* 44. verſ. 9. to 17. where under legal phraſes, and alluſive termes, the Holy Ghoſt ſetting forth Goſpel-worſhip, ſpeaks very pathetically of two ſorts of Prieſts, belonging to that Goſpel-ſtate. One were ſuch as had defiled

themſelves with the pollutions of the former *Generation*, by going aſtray to Idols when *Iſrael* went aſtray, verſ. 10,12. who by way of puniſhment are to bear their iniquity, which is not wholly to be turned out of the *work* of God, who will ſtill uſe them in the general, and more common acts of his worſhip, as verſ. 11,14. but to be ſet by as to the more ſpecial and peculiar acts of his worſhip in the *Generation*, becauſe they polluted themſelves with the Idolatries, and Superſtitions of the former *Generations*, as verſ. 12,13. Another ſort of Prieſts there were, who when *Iſrael*, and their fellow-labourers went aſtray, and defiled themſelves by Idolatry, did notwithſtanding walk cloſely with God, keeping their Garments pure from the defilements of that *Generation*, theſe are privileged to draw neer to God in the more ſpecial acts of his worſhip, to come into his Sanctuary, and perform the ſervice (not of the outward Court only, but) of his Table, as verſ. 15,16.

The difference betwixt theſe is worthy yet a more *narrow* ſearch. The one have the charge of the gates of the houſe, verſ. 11. the other Gods charge in his houſe, verſ. 16. the one ſhall only kill the burnt offering and ſacrifice for the people, verſ. 11. the other ſhall ſtand before God to offer the fat, and the blood, verſ. 15. The one ſhall ſtand before the people to miniſter to them, verſ. 11. the other ſhall come neer to Gods Table to miniſter to him, verſ. 16. The one ſhall bear all this as their ſhame for their former abominations, verſ. 13. the other ſhall receive all this honor as a reward for their not partaking in the abominations of the former *age*, verſ. 15,16.

The reſult of all is clearly this, That ſuch perſons who have plaid looſe with God in the former *Generation*, though live they may to ſee the next *Generation*, and be imployed in ſome common *works*; yet will not God uſe them in the ſpecial *works* of that *Generation*, except ſuch

of

of them that ſhall renounce their former pollutions, of which more hereafter.

6 Danger of *becoming an Apoſtate, and an open enemy to the truths of God. Demas* forſakes *Paul*, and the *work* of his *Generation*, and what follows? he becomes an *Apoſtate*, and exchangeth Heaven for Earth, imbracing this preſent world.

In the Apoſtles dayes the great *work* of that *Generation* was *the conſtituting of Churches, and Saints aſſembling themſelves together for mutual edification in Chriſtian ſocieties*; and if you mind it, the Apoſtle lays the riſe of that Soul-damning ſin of wilful *Apoſtacy* in a neglect of this, *Heb.*10.25,26. *Not forſaking the aſſembling of our ſelves together, as the manner of ſome is; For if we ſin wilfully----*

And which I cannot here paſs over, that unpardonable ſin againſt the Holy Spirit, which our Saviour himſelf chargeth the Scribes and Phariſees with, took (as is apparent) its riſe hence; For firſt, they neglect the *work* of their *Generation*, viz. of *receiving Chriſt*, this *neglect* draws on an *oppoſition*; this *oppoſition*, *malice againſt Chriſt*, this *malice*, brings forth *blaſphemy* againſt thoſe very *works* of Chriſt, calling them *Diabolical*, which their conſciences now and then convinced them, were wrought by the power of God; this malicious and deliberate blaſpheming of what their Conſciences, I ſay, now and then (for they had apparent *ſtumbling-blocks* before them, with which undoubtedly they did ſometimes blind Conſcience) convinced them, was wrought by the finger of God, is that very ſin which Chriſt himſelf calls the Sin againſt the Spirit, that hath neither forgiveneſs in this world, nor that which is to come, *Matth.*12.24. compared with verſ.31,32.

Let all hence tremble to oppoſe, or reproach the apparent *works* of God in their *Generation*, leſt--

Now to conclude, Whose ears hearing these things would not tingle? Whose hearts considering these things would not quake, to be found guilty of the sin, and exposed to the *dangers* that attend neglect of *Generation-work*?

Thus much concerning our third general Head: I now come unto our fourth, which is,

4 *Wherein doth the work of this present Generation lye?*

Answ. As the question is very weighty, and of great concernment, being the Butt aimed at in my whole discourse, so that in the discussion hereof, I may in the fear of God walk evenly, and (without winding or turning to any interest, save that of truth) pitch (if possible) upon that which is the proper and direct work of the *generation we live in*; It will be necessary in order thereunto, to lay down some few general Rules, as way-marks, to guide the Reader, to the discovery of that which is the proper *work* of his *generation*; whatsoever *generation* he may be supposed to live in; which when particularly applied to the present *generation*, will give us light into what is or may be the proper *work* or *works* thereof, as

1 *Be inquisitive to find out* (*according to Scripture account*) *the particular age or generation it self, that it is fallen to thy lot to live in*: which though it be hard to do, yet in regard the wisdom of God in Scripture hath set some distinct and notifying mark upon every *age*, the same, by industry, and waiting upon the Father of lights, for light, may be attained.

2 The former being done, add thereunto a *narrow and impartial search for discovery of those glorious and remarkable things, the accomplishment of which, God in his word hath promised and foretold, in and about this age.*

In this way the holy man *Daniel* came to understand the

work

work of his *Generation*: First, he considered the time he lived in, to be about the end of the 70 years captivity foretold by *Jeremy*.

2 He obſerves that there was a ſpecial *promiſe* of deliverance from this captivity made to thoſe times, Chap. 9. 2. whereupon having diſcovered the *work*, he addicteth himſelf to God by prayer for the doing of it, *verſ.* 3, 4.

3 Obſerve *Gods viſible diſpenſations towards that age, and the various tranſactions of things therein, how they correſpond with the things foretold and promiſed; for as hath been already obſerved in Generation-work, it is diſpenſation gives the Call.*

4 Obſerve *what work that is which is moſt oppoſed and raged againſt by Satan, and wicked men in the generation.* For it is moſt certain, that the *work* of the *generation* (Gods cauſe and glory which above all things Satan hates, being there imbarqued) hath ever been the moſt oppoſed work by the Devil and his Inſtruments. Was it not ſo in *Moſes* his time? *Nehemiah's* time, *John Baptiſts* time, the Apoſtles time, and ſince that in *Luthers* time, I ſpare to ſay, and in our times too?

5 Obſerve *what* (*not men of worldly wiſdom and principles, but*) *the moſt ſpiritual enlightned Saints have upon their hearts as the work of their generation.* For from the beginning it hath been Gods way to make choyce of ſuch for the diſcovery of *Generation-work* unto, before all others.

The Old world had its *wiſe men*, and men of *rare inventions*, Gen. 4. 20, 21, 22. Yet not theſe, but *righteous* Noah *ſaw the work of the generation*. *Egypt* in the time of *Moſes* was famous for its *wiſe men*, as alſo *Babylon* in *Nehemiah's*, yet neither the one nor the other ſaw the *work* of thoſe *generations*, but onely a poor handful of deſpiſed people that God had in either. *Judea* in Chriſts

time

time was plentifully ſtored with *learned* Scribes, Doctors and Rabbies, yet not theſe, but a company of poor diſregarded Fiſhermen had the *work* of that *generation* revealed to them. This, though alone it be not ſufficient to conclude the work, yet when joyned with the reſt, credit undoubtedly ought to be given to it.

6 And laſtly, *Be much in prayer to God for light herein.* The great work of the Apoſtles *generation, viz.* The bringing in of the *Gentiles* was revealed to *Peter* and *Paul* both, even whilſt they were in prayer, as *Act.* 10.9,10. with chap. 22.17,21.

Having thus by this general light paved out a way to walk in. My next *work* is to ſee what particular light, by applying theſe things unto the preſent *age*, may from hence be gained unto the work thereof.

And here according unto the method before preſcribed, our firſt inquiry muſt be after the *age* it ſelf. *What age is that moſt likely to be, that we are fallen into?*

In anſwer to which, my Aſſertion is, *that it is moſt probable that we are fallen into that very age in which the Jews are to be converted.*

Now although here I muſt nakedly acknowledge, that I could heartily wiſh, for their ſakes, whoſe this little Book is, yet clearer and more unqueſtionable grounds for the proof of this my Aſſertion, than thoſe that this opinion commonly ſtands upon: Yet in regard I know no clearer principle to demonſtrate (for bare conjectures are no proofs) the *work* of the *Generation* from, then this taken for granted, *that we are fallen into that age in which the Jews ſhall be converted*; and alſo in regard it is received for a truth (and ſo in caſe of miſtake I ſhall not be the firſt) by many late Chriſtian Writers of worthy memory, yea, with much confidence aſſerted by the *Jews* themſelves, though under another notion, than what we truely

truely call it of conversion to Christ, as *Manasseth Ben. Israel*, in his Book entituled, *The hope of Israel*, Sect. 29,32, 35,36. is proof; I shall therefore endeavor to give you (with as much clearness and brevity as I may) the substance of that light, which by the labors of godly judicious men, [as *Brightman, Archer*] hath been let into that Scripture, which is the main bottom to this opinion, leaving the Reader to judge, and a little time to manifest the verity or falsity of what is written, the which we have *Dan.*12.1. compared with 11,12. where *Daniel* hath a promise made to him of his peoples *deliverance*, and that at a certain time when *Michael* should stand up, *at that time shall thy people be delivered*; (which words (as I conceive) comprehend both the beginning and consummation of their deliverance, to which, two distinct times are assigned, as afterwards.) Now because this thing was a great *secret*, and *Daniels* affection to Gods glory, and the good of his own people, transported him with desire to know the particular time, he therefore moves the Question, *When shall this be? How long shall it be to the end of these wonders?v.6.* Answer hereto is made so darkly, that *Daniel* hears, but understands not; & therfore although in words far different, yet (as by the following answer appears) aiming still at the same thing, he puts the Question again: *What shall be the end of these things?* Answer then is made, *v.* 11, 12. *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate be set up, there shall be a thousand two hundred and ninety daies. Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days.* The meaning whereof seems to be this, that the beginning of the *delivery* of *Daniels* people (*viz.*the *Jews*) should fall out *a thousand three hundred and ninety days* (*i.e.* so many years, a day for a year being the Scripture account, as *Numb.*14.34. *Ezek.*4.4,5,6.) *after*

ter the taking away of the daily ſacrifice, and the ſetting up the abomination that maketh deſolate, and forty five years after that (for ſo many days hath the ſecond number more than the firſt) *that the great trouble, which the Scripture not onely here, but elſewhere plentifully reveals* (as *Ezek.* 37.38,39. *Joel* 3.1,2. *Zach.* 12. & 14.1,2.) *will attend that people in their beginning to ſeek the Lord, and* David *their King, ſhall they be delivered from by the ſtanding of* Michael *their Prince,* as *verſ.* 1. Which becauſe till that day their deliverance (though began before) ſhall not be compleated, therefore is the bleſſing annexed not to the firſt, but to the latter time. *Bleſſed is he that waiteth and cometh to the* 1335 *days.*

The great knot here is (for the untying of which more light would be welcome) *When the taking away of the daily ſacrifice, and the ſetting up the abomination that maketh deſolate* (which is to be the head of our account) *had its accompliſhment,* and here the variety of mens judgements hath brought forth various conjectures, which not in this place to ſcan, I ſhall pitch on that which ſeems to carry greateſt probability of truth with it, which is the opinion of thoſe that bring it down to *Julians time,* fixing upon (as the mark they begin their account at) that particular act of his of endeavoring (by ſetting the *Jews* thereabouts) the re-edifying the Temple at *Jeruſalem,* and ſo thereby in malice and oppoſition to Chriſt and Chriſtian-Worſhip, to reſtore *Judaiſm,* and *Jewiſh* Worſhip, at which time a fearful Earth-quake in the night did overturn all they had built in the day, yea, threw the very foundation ſtones of the Temple out of their places, which before had never been removed.

Now the reaſons why a fixation here is rather to be choſen, than any where elſe, are,

1 Becauſe if we make any other act ſince Chriſt before this,

thir, the Head of our account, *the time is already expired*, and yet the *Jews* not delivered.

2 Becauſe, *No act whatſoever could more patly agree to the words themſelves, than this of* Julians, *which was an abomination of the higheſt to endeavor the ſetting up of the Jewiſh worſhip, when God had thrown it down, and that out of a deſign to throw down Chriſtian worſhip, which God had ſet up*: and ſuch an abomination as brought a deſolation, and an utter removal of the daily ſacrifice, the *Temple-ground*, the only place of ſacrifice, being at this time loſt. For although the daily ſacrifice did ceaſe before from *Titus* time, by whom the Temple was ruined, as it alſo did all the time that *Iſrael* was in *Babylon*, whilſt the firſt Temple lay waſte, yet properly could it not either then or now, nor no more now than then, be ſaid to be taken away, becauſe the *Temple-ground*, to which (as the onely holy place) the Jewiſh worſhip was tyed, whereon a *new Temple* might be built, was ſtill remaining. But at this time, not onely the foundation ſtones being thrown up, but the very *Temple-ground* being loſt in the Earthquake, it is not improper to ſay, *the daily ſacrifice was taken away*.

3 This likewiſe ſeems beſt to agree to the words of Chriſt himſelf, concerning the deſtruction of the Temple, *Mat.*24.2. *There ſhall not be left one ſtone upon another that ſhall not be thrown down*. For although the Temple was demoliſhed by *Titus*, yet the foundation ſtones did ſtill lie one upon the other; but now this act of *Julians* brought ſuch a deſolation, that as the building was ruined formerly, ſo the very foundation now had *not a ſtone left upon a ſtone*, which punctually agrees to Chriſts own words.

And it is obſervable that Chriſt himſelf makes this *ſetting up of the abomination of deſolation*, foretold by *Daniel*, the immediate fore runner hereof, *ver.*3. compared

with

with 15. which according to what hath been ſaid, was both immediate fore-runner and cauſe alſo.

Now for the preciſe time of this Helliſh exploit, there are among Hiſtorians four (how many more I know not) different accounts of the particular year in which the ſame was acted, though all I have hitherto ſeen or heard of, conclude it to be within the year of our Lord, 360. or 367. yet whether or no through ſome miſtake of Chronology, the difference may not be ſomewhat wider, I cannot determine, though judge it very unlikely that it can or ſhould be much.

Accounting therefore (that we may draw to a head) from the year 366. (and the rather, becauſe the very year *Daniels* firſt number of days, will from thence fall in with, is already made famous by general expectations of ſome remarkable thing to be done therein) and the beginning of the *Jews delivery*, is likely to be, either in the year it ſelf, or thereabouts of our Lord, 1656. for adding 366. (the ſuppoſed year of Chriſt, wherein *Julian* did this) to *Daniels*, 1290. and there is made up the full ſum (neither over nor under) of 1656. which if when that time ſhall come we ſee accompliſhed, we need not then make it a queſtion, whether forty five years after their deliverance ſhall be compleated, or not, *Daniel* having foretold, that in his laſt number of 1335. which he that ſhall take but ten from the 300. and add the ſame to the 35. will find that made up 45. and the foregoing number of 1290. to remain:

And becauſe this reckoning is but of latter times, it is not therefore to be rejected, but rather to be received; becauſe *Daniel* himſelf tells us, that the truth of this Propheſie was to be ſealed up till the time of the end, as *verſ.* 4.9. which is alſo a manifeſt argument, that this cannot relate (unleſs in a typical way) to the times and ſtory of *Antiochus Epiphanes*, as ſome godly and learned men would carry it.

If

If any by calling in doubt the thing it ſelf, *viz. Whether ever ſuch a thing as the Jews converſion ſhall be*; queſtion the whole. My anſwer to ſuch is, That could I with that clearneſs demonſtrate the time of it, as (through the Lords aſſiſtance) it is eaſie to do, the thing it ſelf (were this the place for the doing thereof) I ſhould have ſuſpected my ſelf to have injured truth, had I dropped doubtful words concerning the ſame.

Yet becauſe this Anſwer is none at all, and I would not have any take bare words for Arguments, and yet am loath here, neither is it proper to ſtart the queſtion; therefore ſetting aſide the joynt and concurrent teſtimony of every of the Prophets of the Old Teſtament (*Jonah* onely excepted, which is rather a Hiſtory than a Propheſie) in this thing, the truth whereof is not much more difficult to prove, than to affirm: I ſhall onely commend to ſuch, that of *Paul*, *Rom.* 11. who ſpeaks expreſly not of *ſpiritual*, but of *natural Jews*, whom therefore he all along oppoſeth to the *Gentiles*, calling them alſo *branches broken off*, which cannot be *ſpiritual* branches but *natural*, v. 21. & the ſame *broken off*, ſhall be *graſted in again*, v. 24. And this not done only one by one in continuance of time, but (according to that of *Iſa.* 66. 8.) in a manner all at once, *ver.* 25, 26. And ſo all *Iſrael* ſhall be ſaved: which as yet we have never ſeen, and yet becauſe Scripture ſpeaks it, are to believe it.

Thus according to preſent light (both of what I have received from others, and have been able to add of my own) a diſcovery of the *age we live in* hath been made, and found to be that in which the great *work of Iſraels redemption* is moſt likely to be effected.

2 Our next thing is (that we may walk in the path before laid down) to obſerve what *thoſe glorious and remarkable things are, the accompliſhment whereof God hath foretold and promiſed in and about theſe times.*

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And here give me leave to say, that when I take a view of what holy Scripture hath recorded, of that time in which *Israel* shall return to their own Land, and also to the Lord, and *David* their King, that I do find this *age* (none more) *full of wonders*; to all which, Gods glorious *work* of *redeeming Sion*, literal *Sion*, or the *Jews* from their long *captivity*; and *spiritual Sion*, or the *Gentile* Churches, from *Antichristian* bondage (as it were) the Axis upon which they turn.

Now to enumerate each particular of those transactions that Scripture tells us shall fall out in this *age*, is not my intent, but onely to take notice of some of the chief, (and such as are most free from exception) for the directing of us to that which is our special *work* in this *Generation*. Which are,

1 *Israels Redemption*; Which although by mentioning here again, I may seem to tautologize, yet must I do it, this being the first and great thing promised, which therefore we have before proved, and make use of as a mark to descry the rest by.

2 *A large and plentiful conversion of Gentles to the Lord.* as *Isa.*2.3, Many people shall say, *Come yee, let us go up to the mountain of the Lord*--- Which that it relates to the time in and about which the *Jews* shall be converted, is clear, *vers.*5. *O house of Jacob* (*i.e.* ye *Jews*, as distinguished from the Nations before spoken of) *Come ye and let us walk in the light of the Lord.* And yet more clear, *Mica* 4.2. *ver.*6.7. So *Isa*,60.3,4,5. *Lift up thine eyes round about and see, all they gather themselves together, they come to thee*--- *the abundance of the Sea* (*or Nations shall be converted unto thee, the forces of the Gentiles shall come unto thee.* Which that it is spoken of the *Jews* is clear, because they are distinguished from the *Gentiles*; and that the time of their *redemption* is here spoken of, appears, if you look back to

Chap.

Chap.59.20. compared with *Rom.*11.26. So *Zach.* 2.11. *Many Nations ſhall be joyned to the Lord in that day*--What day is that? See verſ.12. *When the Lord ſhall inherit Judah his portion in the holy Land, and ſhall chooſe Jeruſalem again.* So *Zach.*8.20,21,22,23. To all which add *Rom.*11.25,26. where the Apoſtle ſpeaking of the *converſion of the Jews*, mentions alſo a *fulneſs* of the *Gentiles* about that time coming in.

3 *Uniting Saints that differ*, Zach.14.9. *In that day ſhall there be one Lord, and his Name one?* And when ſhall this be? why, then, *when all Nations ſhall be gathered together againſt Jeruſalem to battel* as verſ.2. So *Zeph.*3.9. *I will turn to the people a pure language that they may all call upon the Name of the Lord, to ſerve him with one conſent.* Diviſion of languages made a diviſion of men, but when Gods people ſhall come to have a *pure, unbroken language*, all to ſpeak *one* and the *ſame thing*, diviſion amongſt Saints ſhall ceaſe, and there ſhall be *union*: But when ſhall this be? See verſ.20. *At that time will I bring you again, even in the time that I will gather you, for I will make you* (*i.e. Iſrael* diſtinguiſhed from other people) *a name, and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the Lord.* So *Iſa.*11.13. *The envy of Ephraim ſhall depart, and the adverſaries of Judah be cut off; Ephraim ſhall not envy Judah, and Judah ſhall not vexe Ephraim.* When ſhall this be? the foregoing verſe tells us-- *He ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah from the four corners of the earth.* So Ch.54.13. *all thy children ſhall be taught of the Lord, and great ſhal be the peace of thy Children* (which may as well be underſtood of outward, as inward peace, for *all being taught of God*, they ſhall not jar amongſt themſelves.) But when

ſhall this be? why, then, when as the *Jews* which now are barren as a widow, and a wife of youth refuſed, as verſ. 1.4.6. ſhall be received *into favour* again.

4 *Pulling down of high and lofty things*, under which as principal, or head, we are to comprehend the *man of Sin*, or *Romiſh Antichriſt*, Iſ.2.11,12,13,14,15,16,17. *The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day. For the day of the Lord of hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low. And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Baſhan. And upon all the high mountains, and upon all the hils that are lifted up. And upon every high Tower, and upon every fenced wall, and upon all the ſhips of Tarſhiſh, and upon all pleaſant pictures. And the loftineſs of man ſhall be bowed down, and the haughtineſs of man ſhall be made low; and the Lord alone ſhall be exalted in that day.*

The meaning of all theſe metaphorical expreſſions is only this, *That at this time the day of the Lord, the day of the Lord ſhall be upon all the ſtrength and glory of the Creature, upon all high and lofty things and perſons, that exalt themſelves above the Lord Chriſt, to the pulling of them down.* But when ſhall this be? Then, *when the Mountain of the Lords houſe ſhall be exalted above the hills, and all Nations ſhall flow unto it*, verſ. 2. the time (as even now was proved) of the *Jews converſion.* So *Iſa.24.21. And it ſhall come to paſs in that day, that the Lord ſhall puniſh the hoſt of the high ones that are on high, and the Kings of the earth, upon the earth.* When ſhall this be? See verſ. 23. *When the Lord of Hoſt ſhall reign in Mount Sion, and in Jeruſalem, and before his Ancients* (the people of ancient

times

times choſen, and in Covenant with him) *gloriouſly*. So Chap. 30. laſt. *Tophet* (the pit of deſtruction) *is ordained of old, yea for the King it is prepared.* The meaning is, not only an *eternal* (as ſome carry it) but *temporal* ruine ſhall attend great ones. But when ſhall this be? To that I anſwer, Although in the type it was fulfilled upon *Senacherib* King of *Aſſyria*, and his Armies, yet the whole Chapter, eſpecially from verſ. 18. hath relation to another time, which is that we are ſpeaking of, of the *Jews converſion*, as is evident, *verſ.* 19. *For the people ſhall dwell in Sion at Jeruſalem; thou ſhalt weep no more.* But more clear, verſ. 26. *The light of the Moon ſhall be as the light of the Sun--In the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound.*

5 *The eſtabliſhment of Juſtice and Righteouſneſs in the world*, as Iſa. 1. 26, 27. *And I will reſtore thy Judges as at firſt, and thy Counſellors as at the beginning; afterwards thou ſhalt be called the City of righteouſneſs, the faithful City. Zion ſhall be redeemed with judgement, and her Converts with righteouſneſs,* Chap. 54. 14. *In righteouſneſs ſhalt thou be eſtabliſhed; thou ſhalt be far from oppreſſion.* So Chap. 60 18. *I will make thine Officers peace, and thine Exactors righteouſneſs. Violence ſhall no more be heard in thy Land, waſting nor deſtruction within thy borders; but thou ſhalt cal thy walls Salvation, and thy gates Praiſe.* Theſe places (as already hath been ſhewn) looking all to the time of the *Jews redemption.*

6 *The pouring out of more abundance of the Spirit*, Joel 2. 28. *And it ſhall come to paſs afterwards that I will pour out of my Spirit upon all fleſh*--When ſhall this be? Even then, *when in Mount Sion, and Jeruſalem ſhall be deliverance*, as verſ. 32. or more clearly, then, *when God ſhall bring again the captivity of Judah and*

Jeruſalem, as Chap.3.1. For although *Peter* (Acts 2.) ſpeaks of theſe words as fulfilled in his time, yet was that only in the beginning, the *powring* down of the *Spirit*, then being not ſo *general* as that here promiſed, and that which ſhall be upon the coming in of the *Jews*. So *Zach.*12.10. *And I will poure upon the houſe of David, and upon the Inhabitants of Jeruſalem, the Spirit of grace and ſupplication.* So *Iſa* 32.15. *Until the Spirit be poured upon us from on high*-- It is obſervable, that the giving forth of the *Spirit* at this time is ſet forth by this word of *pouring*, noting *abundance* that ſhall then be given forth, more than in former *ages*.

7 As an effect of the former, *Increaſe of light and grace*, as *Iſa.*30.26. *Moreover, the light of the Moon ſhall be as the light of the Sun, and the light of the Sun ſhall be ſevenfold, as the light of ſeven dayes, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound*, Chap.52.8. *They ſhall ſee eye to eye* (*i.e.* clearly) *when the Lord ſhall bring again Sion.* See both, *Zach.*12.8.-- *He that is feeble in that day ſhall be as David, and the houſe of David ſhall be as God, as the Angel of the Lord before them.* Which that it relates to the time of the *Iews call*, the whole Chap. is proof.

8 *The exaltation of the Lord Chriſt alone as King*, Iſa. 2.11.-- *The Lord alone ſhall be exalted in that day*, Chap.24.23. *The Lord of Hoſts ſhall reign in Mount Sion, and in Ieruſalem, and before his Ancients gloriouſly.* Chap.2,3,4.--*Out of Sion ſhall go forth the Law, and the word of the Lord from Ieruſalem, and he ſhall judge among the Nations*, Zach. 14.9. *The Lord ſhall be King over all the Earth*-- All which places I have already proved to ſpeak this time. So *Iſa.*33.22.-- *The Lord is our King, he will ſave us.* When is this? *Anſ* then *when Ieruſalem ſhall be a quiet habitation*, verſ.20

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Look unto Sion, *the City of your ſolemnities*: *Thine eyes ſhall ſee* Jeruſalem *a quiet habitation*--- Ezek. 37.24. *And* David *my Servant* (Chriſt of whom *David* was a type) *ſhall be King over them*-- And to what time doth this look? to that time in which *Iſrael* and *Judah* ſhall be gathered together, and brought to their own Land, and be made again one Nation upon the mountains of *Iſrael*, as *verſ.*21,22.

Thus have I done with the ſecond thing, *viz. the things foretold to be done in this age.*

3 The third is to obſerve the *viſible diſpenſations of God towards the age we live in*: and in caſe upon inquiry theſe be found to anſwer to what God hath foretold, they ſhall be in that *age* in which the *Jews ſhall be converted*, then this will not onely ſerve for diſcovery of the thing in hand, wherein the *work* of this *Generation* lyes; but alſo adde a beam of light unto the former, viz. *That we are fallen into that age in which the Jews ſhall be converted.*

Onely here I would carry this along with me, that in regard as yet things are but coming on, therefore many things before this *Generation* is over, may be tranſacted, which yet we ſee little of. But in caſe it appear that tranſactions begin already to agree with the things foretold and promiſed, have we not ground then to hope (things coming on apace every day) that before this *Generation* expires, wee ſhall ſee moſt, if not all fully accompliſhed?

Let us then compare what God hath promiſed to the *age* we ſpeak of with preſent *diſpenſations*, and ſee what way Gods *diſpenſations* are making, or have already made towards the *performance* of them.

1 For the *bringing in of the Jews*, is not a fair way made to that already? by that general expectation they have of their Meſſiah's comming in this *age*, as

Manasseth Ben. Israel (before quoted) is witness, *sect.* 29.35. as also by that light that at present is amongst them (which the aforesaid Author in several of his Sections declares) into many of those Prophecies of the Old Testament which directly point at their *call*.

2 For the *Conversion of the Gentiles*. Not to speak of the great *conversions* of late near home in poor *Wales*, and some parts of *Ireland*; and the hopeful way we are in, by the going out daily of poor despised Labourers into the Lords Vineyard, of a large Harvest: is it not admirable that in this *age*, and that within a few years each of other, the *West* and *East Indies* both, should be *enlightned with the Gospell*, which never heard it before; verifying that, *Mal.*1.11. *For from the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering, for my Name shall be great among the heathen, saith the Lord of Hosts.*

3 As for the *uniting of Saints that differ*, although here with grief we must confess the *breach* is yet too wide, yet with joy and comfort we may also truly say, it is not so wide as lately it was, many closing, and loving one another in most parts of the Nation, who five, nay two years ago could not do it: and if so little time have made such a blessed beginning, what may we expect from more?

4 And as for *the pulling down of high and lofty things*, if our *age* bear not witness of this, it doth of nothing; for doth not the whole world ring again with the noyse that hath been made through the late fall of *Regal* and *Episcoral* powers in *England*?

5 For the *establishment of Justice and righteousness*, tho we want in respect of what we would have, yet all unprejudiced persons must nakedly confess a good foundation

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to be already laid in order to the ſame, and as ſome hopeful beginnings thereupon, ſo our ſelves to be in a fairer way by far, for more, than we were ſixteen or twenty yeats ago: which a little time we hope will ripen to perfection.

6 And for the *powring out of the Spirit*, though it ought to be our grief wee have ſo little of it, yet cannot Gods people in this *age*, without great ingratitude to the Father of mercies, but acknowledge that he hath herein alſo been more bountiful unto them, than unto others of his dear Children, and their fellow-ſervants in the foregoing *age*; thought theſe then with that little they had, better, and more obedient to their Father, than we now: and as we have ground for hope, ſo is it our duty to beleeve for yet more.

7 And as for *increaſe of light* (without tranſgreſſing the rules of modeſty, or exalting our ſelves in this preſent *age*, in teſtification of our thankfulneſs to him from whom our light is) we may truly, and humbly ſay, that this preſent *age* hath brought forth ſome truths, eſpecially thoſe which concern Chriſts Kingdom, which till now have not with that clearneſs been revealed in any ſince the Apoſtles times.

8 And laſtly, For the *exaltation of Chriſt as King*, when ever was there a time (ſince the Apoſtles) that could ſhew half ſo many Churches as at this day are to be ſeen in *England*, and elſewhere? yea, when ſince the beginning was Chriſt ever in ſo fair a way to be King over the world? and when ſo much worldly power in the hands of godly men as at this day?

So that in *Gods diſpenſations* to this *age*, we may already begin to read thoſe very things he hath *foretold* ſhall be in that *age* in which the *Jews* ſhall be *converted*, which (as hath been before proved) is this *age* wee liye in.

And the more is this to be considered, because *dispensation* being that which giveth call to the *work* of the *Generation*, it is enough (supposing we had no other proof) in case we behold present *dispensations*, pointing to such and such things, to know there lyes the *work* of this *age*: Yet in regard light burdens no man, and the lovers of truth are never offended with truth for its clearness, therefore this Rule (which alone gives so much light into the *work*, as that it will be (as hath been before cleared) sin in that man, who wilfully shutting his eyes to the same, neglects the *work*) is here brought in, hand in hand with others, of no less evidence and demonstration than it self.

4 Our fourth Rule formerly laid down, is to *observe what work that is which is most raged against by the Devil and wicked men*, for ordinarily there (as was then proved) doth lye the *work* of the *Generation*. Now here consider what are those things the Devil rageth against, and the World would fain hinder in this *age*.

To omit the first, because the *work* not appearing as yet (though we hope God is making a way thereto) the Devil doth not as yet appear openly (in this *age* more than formerly) for to *oppose* the same. But to come to the next.

Is not the *Conversion of Sinners* one thing raged against? witness the many obstructions in the way of propagating the Gospel; The opposition to the Doctrine of glad tydings to Sinners therein revealed, and also to godly men because Mechanicks, whom God in many places with happy success is pleased in this day to make use of, for declaring of them.

Is not the *prevention of union among Saints* another? by fomenting divisions through Jesuitical practices, and thereby drawing them into parties, and then setting one party against the other.

And

And is not this another, the *pulling down of high and lofty ones?* doth not the world generally ſtorm to ſee Kings and Biſhops plucked from their ſeats? *As one of their party ſaith, Had he had a hand in the pulling down of Regal or Epiſcopal Power, he ſhould think himſelfe to have committed the ſin againſt the Holy Ghoſt.*

And who knows not the oppoſition that *the eſtabliſhment of Juſtice and Righteouſneſs meets with at this day in the world?*

Yea farther, is not the *Spirit* a thing mocked at, you have the *Spirit*; theſe are men of the *Spirit*, *&c.* And the very term of *new Light* is not onely diſtaſteful but reproachful.

To conclude, What ways have been of late years to prevent and root out, if poſſible, *Chriſts Kingly Government in his Churches?* and are at this day to obſtruct the ſame, which is hoped to be now riſing over the world, is apparent to all men.

Thus we ſee that the very things Satan rageth againſt, are the ſame that the *Prophecies* of old have *foretold*, and the *diſpenſations* of God call for in this age.

5 We have but one Rule of diſcovery more (prayer excepted, which is Cloſet-work) and that is, *to obſerve what ſpiritual inlightned Saints have upon their hearts, as the work of their Generation.* And although here I cannot enter into mens hearts, yet this I may ſay, ſo far as my own acquaintance leads me, I have ever obſerved the pulſes of the moſt ſpiritual enlightned Saints beating this way: And the publique deſires of many for things of this nature, ſhews how others ſtand inclined towards the doing of them.

Thus you may eaſily perceive whitherto all theſe Rules tend, each of which ſtanding upon firm ground, as hath been before declared.

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The concluſion then (putting all together) is this; *That the work of the preſent Generation, which Saints are bound to attend unto, and to be active in,* lies principally in theſe things. *The converſion of the Jews, propagation of the Goſpel, in order to a greater Harveſt of Gentiles, Joynting Saints (Chriſt myſtical body) into one. Pulling down of all high and lofty things, and perſons, that oppoſe Chriſt. The eſtabliſhment of Juſtice and Righteouſneſs in the world, Striving with God in a more eſpecial manner for a greater degree of his Spirit, more light and grace than Saints in former Generations have had; together with the exaltation of Chriſt as King, both in his Churches and alſo over the world.* Which laſt, conſidering how that all the reſt are in a way of ſubſerviency thereunto, and do, as it were, centre therein, for therefore are *Jews* and *Gentiles* at this time to meet together, as Subjects under one Prince, that this *Kingdom* of his might be great, and full of Subjects; therefore ſhall *diviſions* amongſt his *people* ceaſe, that his *Kingdom* might be quiet and peaceable; therefore ſhall *high and lofty ones be pulled down*, that Chriſt might have no *Competitor* or *Check mate* (as I may ſay) in this his *Kingdom*; therefore ſhall *Juſtice* and *Righteouſneſs* be eſtabliſhed, that ſo the *glory* of his *Kingdom* in this reſpect might ſurpaſs the *glory* of all *Kingdoms* before it; therefore ſhall there be more of the *Spirit*, more *light* and *grace* given forth to the Saints, that ſo they might yeeld *obedience* to their *King*, not ſo much from a *Law without*, as a principle of *light* and *love within*, I ſay all centering in this laſt, my utmoſt concluſion is, that the maſter-peece of *work* in this *Generation* is, *the advancement of the Kingdom of Jeſus Chriſt.*

5 But *how may I come to know or find out that particular part, or parcel of work, which is more properly to be my work in my Generation, and which God requires*

quires me to be active in? seeing it cannot be supposed that any one man can be active in the whole *work*; neither undoubtedly is it required of him.

In answer to this, I shall in general lay down this seeming, contrary Propositon, *viz. That there is no part or piece of Generation-work, but every Christian man or woman may in some way be helpful thereunto, so far as he is called to act, and consequently becomes guilty of neglect of Generation-work in not acting,* As,

1 By *prayer to God for the prospering and carrying on of the work.* Those who can do nothing else, are commanded to *pray for the peace of Jerusalem*, Psal.122.6. yea all that make mention of the Lord in the day of Gods building Sion, are bound not to *keep silence*, nor give God *rest* till he *establish*, and till he make *Jerusalem a praise in the earth*, Is.62.6,7.

2 *By humbling our selves before God for that, whatsoever it be, whether found in the people of God, or instruments imployed in the work, or any other that proves obstructive, and a hindrance to the work.* When the sin of *Achan* became an obstruction to the *work* of *Joshua's age*, *Joshuah* and the Elders of *Israel rent their cloaths, fell to the earth on their faces, put dust on their heads, humbling* themselves before God for it, *Josh.7.6.*

Now although acting in this manner (in case we can do nothing else) may seem little in our eyes, yet in the eyes of God, it doth not so, who takes it exceeding well at the hands of his people, when they can serve their *Generation* no other way, that they do in this.

When *Israel* had so provoked God, that God was upon the point of destroying of them, as *Deut.*12.13,14. *Moses* then falls down before God forty dayes, and forty nights, and by *prayer* and *fasting* prevails with God, not only to spare them, but also by the manifestation

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of his presence and glorious power still to go along with them, as *Exod.*33. 14,15. And how pleasing *Moses* prayer to God in this business, was, appears, in that the glorious discovery of Gods back-parts to *Moses*, and proclamation of his Name before him (such a discovery as never *Moses* himself at any other time, nor any man besides him ever had) comes in as the *fruit* of this his *interceding* for the people, and in behalf of the cause of God, as *Exod.* 33.19. compared with Chap.34.5,6,7. *Moses* did many glorious *works* in his *Generation*, which others could not follow, yet God chooseth to make his glory pass before him, not in doing them, but that which every Saint may imitate him in.

Daniel in like manner, when as yet there was no visible way for publick actings in that which now began to be the business of the *Generation*, makes it his private work to strive with God by *humiliation* and *prayer* for the same, as Chap.9. and how well God did like hereof, you have heard before, and the success of *Daniels* prayer (vers.20, 21,22,23.) is sufficient testimony.

So also *Nehemiah*, when the *work* of his *Age* lay out of his power to act any thing therein, save only in this way of *prayer* and *humiliation*, he as the other (this being the common way of Gods people in such cases) betakes himself unto this *work* of *praying* and *mourning* before God in reference to the same, *Nehem.*1.4,5,*&c.* And how wonderfully God was pleased herewith, the sequel of the story shews, for within four months after (his *praying* and *mourning* being in the month *Chisleu*, vers.1.) the ninth month according to the Jewish account, as *Zach.* 7.1. in the twentieth year of *Artaxerxes*, and the return thereof in the month *Nisan*, Chap.6.1. the first month after their account, as *Ester* 3.7. and all in one year, (as by comparing Chap.1.1. with Chap.2.1. is evident) God in an extraordinary way doth so bring things about, that

that this *Nehemiah*, the *praying* and *mourning* man for *Jeruſalems* deſolations, is furniſhed with commiſſion and authority from the King to go to *Jeruſalem*, and there to re-edifie the City, and build up the wall thereof, the very *work* of that *Generation*.

In caſe therefore *Generation-work* lie at ſuch a plunge as thou canſt act no other way in it, or in caſe thou beeſt one who wanteſt both opportunity and imployment wherein thou mayeſt be helpful in any particular way unto thy *Generation*, then ſerve the ſame in this general way, which ſervice from the hands of ſuch a one is accepted of God, and the party doing the ſame, in Gods account, faithful in his *Generation*.

Yet becauſe many there be, who beſides the general way of acting (which is a *duty* common to all) may in other more ſpecial wayes be ſerviceable to their *Generation*, who (yet neither their *call*, nor *opportunity* reaching to the whole *work*, but ſome part of it) will be further inquiſitive how they ſhall know that *particular part of Generation-work*, *which is more properly theirs*. To the end that ſuch may receive ſatisfaction in this thing, I ſhall deſire them to go along with me through theſe following Rules.

1 Obſerve *what part of Generation-work that is that thou art in a capacity to do*. Every man is not in a *capacity* to do the ſame *peece of Generation-work*, but one man is in a *capacity* to do one *peece* of the *work*, another, another; and although the more publick and generall any mans imployment is, the more he is in a *capacity* to do; yet is there no man, unleſs we could ſuppoſe ſome univerſal Officer over Nations and Churches, which might lawfully act in every mans ſphere, which is in a *capacity* to do the whole *work*; Obſerve therefore what *work* thou art in a *capacity* to do.

And here it will not be unneceſſary to take into our ma-

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ture consideration, the *place* and *station* God hath set a man in, the special *gift* a man may have, the *light* revealed to him, together with the *opportunities* that lie before him, either of which may put some men into a *capacity* beyond others, to act in some one business of their *Generation*, rather then another.

Now what work soever any of these, or all of them joyned together, do put a man into a *capacity* of acting, the *dispensations* of that *age* calling to the performance of such things (for in *Generation-work* (as hath been proved) *dispensation* gives the *Call*) a man may safely conclude that to be his *work* in his *Generation*, which as Gods *dispensations* call him to, so God himself will either here, or hereafter strictly require an account of him, how he hath done the same.

2 Observe *what work that is amongst those things thou art in a capacity to do in thy Generation; which the dispensations of God without, and the bent or inclination of the Spirit within, at such time as the same is most spiritual, or thou hast most intimate communion with God calls for the present doing thereof.* For it is most certain, that every thing that a man is in a *capacity* to do, he is not called alike to the doing of. I may be in a *capacity* to do many things in my *Generation*, and my *Call* to some of these things may be *greater*, to others *less*: my *Call* may be to some for the *present*, to others for the *future*. Now to find out which of these my *Call* lyes *first* unto, it is most necessary to observe which *Gods dispensations call loudest for*, as that which is (as it were) the *hinge* upon which the rest of the *work* doth turn, and which if *neglected*, nothing else can, or is ever likely (as it should be) to be done; to which, although the essence of the *Call* lyes here; yet if also here be added (rather as matter of inducement, than a bottome for a *Call*) this other observation, *How my Spirit stands at*

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ſuch times when I am moſt ſpiritual, moſt diſ-ingaged from private intereſts, and moſt intimately familiar with God, and moſt reſolved to follow him (which are the ordinary times of the holy Spirits ſpeaking) *to the attempting of theſe things*; and if then I find the *impulſe* of my ſoul ſtrongly bending and inclining that way, that the *diſpenſations* of God would lead me; I may then conclude the *diſpenſations of God without, and the Spirit of God within, as in themſelves they ever agree, ſo alſo now in witneſsing the ſelf-ſame thing to me*, that here doth lye that ſpecial *peece of work*, which amongſt the things I am in a *capacity* to do, God *calls* aloud for the preſent doing of.

The *call* of a *Diſpenſation* without (*viz.* Gods being riſen to deliver his people) and an *impulſe* of *ſpirit* within, putting man-like courage into a woman, was the onely thing moved *Jael* to attempt that dangerous, yet memorable act of ſlaying *Siſera*, Judg. 5. 24, 25.

Yea what other *Call* the Judges of *Iſrael*-- who (*Deborah* the Propheteſs excepted) were not Prophets, for the holy Ghoſt calls them *Judges*, and that in a way of diſtinction from Prophets, *He gave them Judges about the ſpace* of 450 *years until Samuel the Prophet*, Act. 13.20. Yea after *Moſes, Samuel* (of a man) is the firſt Prophet extraordinarily gifted read of, as *Act.* 3.24. *Yea all the Prophets from Samuel, and thoſe* that follow after: I ſaw what *Call*, theſe Judges had (only *Gideon, Sampſon*, and *Deborah* that we read of, having extraordinary *Calls*, except the *Call* of a *diſpenſation*, the bondage Gods people were in, and a *ſecret impulſe of Spirit* wrought in them by the Lord, ſtirring them up to endeavour their deliverance: I cannot my ſelf determine, and therefore leave the doing thereof to others.

3 Obſerve *what peece of Generation work that is, which*

which when thou haſt ventured on it, thou haſt found God moſt eminently appearing to thee for thy encouragement, and alſo with thee for aſsiſtance in doing of it; and know that the proſecution of that is properly thy work in thy generation. Joſhuah's ſpecial and principal *work* in his *Generation*, was, the rooting out the *Canaanites*, and it was in this *work* that God did moſt *eminently appear to Ioſhuah*, both for encouragement in the beginning of the enterprize, as Chap. 1. 5, 6. and with his aſsiſtance carrying of it on, until the ſame was perfected, as the ſtory ſhews us.

4 Obſerve *what peece of Generation-work that is, which thou being in a capacity to do, in doing of, art like to meet with greateſt oppoſition, and that from all hands, and ſtick to that as thy work in thy Generation.* Chriſt when he was here on earth, had two great *works*, the one relating to his *Prophetical Office*, which was to publiſh the glad tidings of ſalvation; the other to his *Prieſtly*, which was to dye for poor ſinners. In the firſt of theſe he is *oppoſed* both by the Devil, the world, and a profeſſing party; and in the laſt, by one from whom one would leaſt expect it, even his beloved Diſciple *Peter*, acted by Satan to *oppoſe* him in this *work*.

5 Obſerve *what peece of Generation-work that is, which when thou haſt had a call, an opportunity, and an inclination to do it, and haſt not ſet about the ſame, God hath preſently with-drawn himſelf.*

Gods uſual way is to check his peoples neglects, eſpecially in *Generation-work* by *with-drawing himſelf*, as hath been fully cleared in the foregoing Diſcourſe under that branch, diſcovering the danger of neglecting *Generation-work* in reſpect of our loſs of *communion with God* thereby. If therefore ſuch a *with-drawing* thou art, or haſt been ſenſible of, and theſe to grow upon ſuch neglects (leſt there come a greater after-clap, this being but

but Gods warning-peece) minde better than yet thou haſt done, that *work*, upon neglect whereof thou haſt ſenſibly found theſe *withdrawings*, and know, the ſame is properly thy *work* in thy *Generation*.

6 Obſerve *what peece of Generation-work that is, which, put the caſe thou wert to dye, would make moſt for thy comfort, if done, and moſt for thy diſcomfort, if neglected.* Some *work* there is which men have to do for God in their *Generations*, which if the meſſenger of Death ſhould come, and the ſame not done, the heart would cry, *O ſpare me a little, that I may recover my ſtrength, to do this and the other work not yet done by me, as it ſhould, before I go hence, and be no more ſeen.* Now know this for certain, that that *work* which if I were now to die would afflict me, becauſe not *done*, is my *preſent work* without delay to do; For that which I find will further my *joy* in death, I may conclude, is my *duty* in my life, and if a duty in my life, and onely lifes preſent time is certain to me, then may I aſſure my ſelf it is my *preſent work*; the neglect whereof, as no pretence, how ſpecious ſoever can excuſe it, ſo the doing thereof will admit of no delays, though there may ſeem never ſo great cauſe in reaſon for the ſame. O have not then that *work* to doe at death, the neglect whereof, though thou mayſt go to Heaven, will leſſen thy *joy* in thy journey.

6 And laſtly. *But how may Generation-work be carryed on, ſo as that God may be ſerved in the Generation?*

In anſwer hereunto I ſhall lay done ſome Rules for direction, and ſo conclude.

1 Labor *to find out what the work of thy Generation is, and in what things chiefly it conſiſts.* A right Principle and a rectified Judgement muſt ever goe before practice, or otherwiſe practice would be irregular.

Now for our help herein, ſome light already hath been given in diſcuſſing the two former Queſtions; which by *obſerving times and diſpenſations, ſearching the Scriptures, converſe with Saints, and ſeeking God*, that Chriſtian who deſires to be found in this *work*, may for his own ſatisfaction add unto; which *work* as very needful in this *point*, to the end he may go by his own eyes, and not by others, I here commend to him, and leave him to.

2 *Be humbled for it in caſe thou haſt failed in the work of the former Generation.* It is (as hath been obſerved) Gods way to puniſh the errors of men in one *Generation*, by blinding them to, and laying them by in the *work* of another *Generation*; which puniſhment in it ſelf moſt ſad, hath yet a particular *diſpenſation* going along with it, exempting all ſuch from the penalty; who for their failings in the former *Generation*, have taken ſhame to themſelves, publiſhing their former errors, and humbling themſelves for it in the next *Generation*, which you may read, *Ezek.* 43. 10, 11. *Son of man ſhew the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meaſure the pattern. And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, and all the laws thereof: and write it in their ſight, that they may keep the whole form thereof, and all the Ordinances thereof, and do them.*

The Law of Reprieval exempting the offendor from this heavy penalty of being *blinded to*, and *caſt out of* the *preſent work of God* in the *Generation* he lives in, is *conditional*, if they be *aſhamed*, then *ſhew them*-- but in caſe they be not *aſhamed*, but ſtill juſtifie themſelves in, and own their former errors, then of neceſſity the contra-

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ry follows, *ſhew them not the preſent work*, but rather let them be *blinded* to it, *hide from them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and the Ordinances thereof, and the Laws thereof*: Let all be hidden from them, and they laid by as to the whole, and every part of it, in caſe they be not *aſhamed*.

3 *Convert private cares, which onely concern thine own particular condition, into cares for the publick, and the Cauſe of Chriſt on foot.* Moſt of Gods people ſpend their time wholly in *caring* about their *condition*, whether it ſhall go well or ill with them as to their particulars; making it no part (or at moſt but a little part) of their care, how it fares with the *cauſe of God in the world*. Now as this *care* is *too low* for a *Saint* to be ever poring about, ſo is it one main reaſon why after many years of *care*, a diſſatisfaction ſtill remains in their *ſpirits* about the thing; becauſe they have not learnt to leave this *care* with God, and to *care* more for the *work* of God, and the *glory* of God.

Thus did *Moſes*, *Num.* 14. The people are in a burly-burly, and talk of a new Captain, *verſ.* 4. and ſtoning ſuch as would diſſwade them, *verſ.* 10. *Moſes* now in this tumult lays aſide the *care* of his *own particular* ſafety, and makes it his utmoſt *care* to divert the wrath of God, that he now ſaw coming upon the people, as *verſ.* 13, 14, *&c.*

And hath not Chriſt himſelf left us a ſweet example of this, who when he was entring upon his great *work* of dying, ſeems to neglect his *own particular*, and makes it his great buſineſs to fortifie his Diſciples againſt the ſtorm approaching, by giving them a ſeal of his love in his laſt Supper, preaching a Sermon of *Soul-conſolation* to them, and alſo praying to his Father, with much faith and fervency in their behalf; and which is obſervable in his Sermon and

Prayer both, for one word ſpoken to himſelf, and in his own behalf, he ſpeaks hundreds to them, and to his Father in theirs.

Admirable is that of *Paul*, 2 *Tim.* 1. 11. who ſeems to forget his *own ſalvation*, that he might mind his *work*, whereunto he was appointed, for he takes no more *thought* about that but onely to leave it with God-- *I know whom I have beleeved, and I am perſwaded that he is able to keep that which I have committed to him, againſt that day*: As to ſay, I have truſted God with that, ile venture that upon his *care*; but in his *work*, and for the *cauſe of Chriſt*, he ſuffers all things, and runs all hazzards that he might be found faithful thereunto. - *I am appointed a Preacher, and an Apoſtle, and a Teacher of the Gentiles. For the which cauſe, I alſo ſuffer theſe things--*.

4 *Stand looſe and diſ-engaged from private intereſts.* *Private intereſt* of honor, profit, friends, *&c.* hath oft times been a ſnare to men, and ſlurred them in, yea, ſometimes drawn them to oppoſe the *work* of their *Generation*. A *private intereſt* of profit (though coloured over with a pretence of ſacrifice) led *Saul* to the ſparing of *Agag*, and the beſt of the flock, contrary to the *work* of his *Generation*, which was to have *deſtroyed all*, as 1 *Sam.* 15. 2, 3. This proved a ſnare to him, and for this (as before) he is caſhiered by God.

It was a *private intereſt* of honor that made the Phariſees oppoſe Chriſt, becauſe the multitude which before adored them as Gods, did now withdraw from them, and follow him, and ſo miſcarry in the *work* of their *Generation*.

It was a *private intereſt* of relations that made *Solomon* faulter ſo foulely in the *work* of God in his days, his wives drawing him to idolatry.

It was a *private intereſt* of friendſhip with wicked men, becauſe great men; (*viz.* joyning with *Ahab* and *Ahaziah*)

ziah) that brought the greateſt blur, and ſcourge too (that wee read of) upon good *Jehoſaphat* in his days.

What ſhall I ſay more? It was *private intereſt* made the *Gadarens* ſend Chriſt away, becauſe they were loth to loſe their ſwine. *Private intereſt* of gain was the roote of that great oppoſition made againſt the Goſpel in *Thyatira*, *Act* 16.19,20. and after that at *Epheſus*, *Act*.19. 23,24,25,*&c*. And *private intereſt* of honor and preeminence ſet *Diotrephes* on work to oppoſe *John*, and the *work* of Chriſt in his Churches, *Epiſt*.3.*verſ*.9.10. *Private intereſt* is an enemy to the *work* of the *Generation*, and every *work* of God about it.

5 *Favour and own the Saints of the Generation*: and here by *Saints* I do not mean this or that party of men, but ſuch men (of whatſoever party they may be) as have the *image of God upon them*, *Chriſt*, *and the Spirit of Chriſt in them*. To *diſown* any ſuch one, though men call it *diſowning* a Presbyter, *diſowning* an Independant, *diſowning* an Anabaptiſt, *&c*.yet Chriſt accounts it *diſowning* his little ones.

In *Zech*.12.5. We have a glorious Prophecy relating unto the laſt *ages* of the world, but more particularly to that *age* in which the *Jews* ſhall be *converted*, and it chiefly concerns *great ones*, Stateſ-men, the Governors of *Judah*, who in this day looking upon, and beholding Gods wonderful appearances in behalf of his *Saints* under their Government, *owning* of them, ſhattering all that do but lift up a hand againſt them, to peeces, bringing all Plots and Counſels againſt them to nothing, they ſhall from hence be ſo powerfully convinced, that they ſhall ſay in their hearts, *The Inhabitants of Jeruſalem my ſtrength*, (or is our ſtrength) *in the Lord of Hoſts their God*. And obſerve it, no ſooner do they ſay thus, *Surely theſe are Gods people, here lies our ſtrength, wee'l ſtick to theſe*, but

preſently the *work* in their hands go on in deſpight of the moſt powerful oppoſition, God making of them the terror of all the *Nations* round about them, yea, of the whole world, which ſhall be *but as ſtubble to the fire before them*, as *verſ.*6. *In that day* (*viz.* the day in which the Governours of *Judah* ſhall thus ſpeak) *will I make the Governors of* Judah *like a hearth of fire among the wood, and like a torch of fire in a ſheaf; and they ſhall devoure all the people round about, on the right hand, and on the left.*

A ſad example of the contrary we have in *David*, who (though he were a man after Gods own heart, and one that had faithfully ſerved God for many years in his *Generation*, yet) by one injury offered to godly *Uriah*, his hands were ſo weakned, that (as I have formerly ſaid) comparing after acts with what he did before, we hardly find any remarkable thing performed by him in his *Generation* afterwards. As nothing doth more ſtrengthen a mans hand in *Generation-work*, then countenancing the *Saints*: ſo contrariwiſe nothing doth more enfeeble them, than to injure theſe.

6 *Keep Juſtice alive againſt wilful offenders in the work.* *Achan* put a ſtop to the *work* of the *Generation* in his time; but *Juſtice* having free paſſage upon *Achan*, preſently the *work* of the *Generation* goes on.

7 *Commit the managing of publique Affairs into the hands of faithful and holy men.* It is obſervable and (but that I ſpare to run over again the liſt of *Generations*) I could for proof thereof produce many inſtances, that *Generation-work* hath never thriven, but have bin always done by halves or peece-meal, when it hath bin in the hands of ſuch men, who not being faithful to God, have more purſued their *own particular intereſts* of honor, profit, and the advancement of relations and alliances, than the good

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and welfare of the cauſe, and the furtherance of the *work* of the *Generation.* But that which is enough for our preſent purpoſe, is, how that in the laſt days, particularly in that *age*, in which Chriſt will pitch a field with thoſe Kings of the Earth, which ſtand in the way of his Kingdom, he will pick and cull out as the only inſtruments that under him ſhall carry on this *work*, ſuch as are called, and choſen, and faithful; as *Rev.*17.14. *Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: For he is Lord of Lords, and King of Kings, and they that are with him, are called, and choſen, and faithful.* And alſo in that fatal blow which ſuddenly after ſhall be given to the *Romiſh* power, and the powers of the world conjoyned, his followers ſhall not be ſuch as either rowle in the pollutions of the world, or have ſtained their garments with the *Idolatries* and *Superſtitions* of *Antichriſt*, but onely ſuch as ſhall be cloathed in fine linnen, clean and white, as *Rev.*19.8. *And to her was granted that ſhe ſhould be arrayed in fine linnen, clean, and white: For the fine linnen is the righteouſneſs of the Saints.* And *verſ.*14. *The Armies which were in Heaven followed him upon white Horſes, cloathed in fine linnen, white and clean.* Though men may imploy others, yet Chriſt will by degrees lay them by in the doing of this *work*, before the ſame ſhall be perfected.

8 *Take heed of divers things, which if not prudently foreſeen and ſhunned, may any one of them ſtugg even a good man in the work of his Generation,* as

1 *Take heed of being offended.* Chriſts Countreymen could not receive him for the Meſſiah, becauſe they were *offended* at his meanneſs and poverty, *Matth.* 13.57. Many a man *ſtumbles* at the *work* of his *Generation* by an aptneſs to be *offended* at this and the other thing, as,

First, At the *new light of the Generation.* As in the times before Christs coming, and immediately after, so long as God was opening his will to his people by a written word, every *generation* almost did beam forth *new light*, in regard of being, *Abrahams Generation* producing somewhat, that was not revealed in *Adams*, nor to the old World; *Moseses* somewhat, which was not revealed in *Abrahams*; *Davids* somewhat, which was not revealed in *Moseses*; *Isaiahs* somewhat, which was not revealed in *Davids*; *Daniels* somewhat, which was not revealed in *Isays*; *John Baptists* somewhat, which was not revealed in *Daniels*; and *Peter* and *Pauls* somewhat, which was not revealed in *John Baptists* time: So in the *Generations* since, God hath closed up his word, (truth having brought forth its last in regard of being) and especially since the man of Sin, (who creeping in, in the first *ages*, corrupted and darkned the *light* of those times for many *Generations* together) hath been going off the Stage, every *Generation* almost hath afforded its *new light*, in regard of discovery, of that *light* which in the word had being before, but obscured by the fogs of Antichristianism. So *Wickliff* and *John Hus* in their ages made discovery of some *light*; *Luther* in his *Generation* of more; *Calvin* in his of more, in respect of some things wherein *Luther* was in the dark; and the *ages* since of more, in respect of some things wherein all the *foregoing Worthies* were in the dark. And this to say is no disparagement to them, who did worthily in their *Generations*, not matter of *exaltation* to our selves, who have nothing but free Grace to boast of, nor any other reason to give, why it should thus be, but this onely, so it pleased him.

Yet as then when truth came forth in being, *the new light of the Generation* did oftentimes *offend* persons living in those *Generations*, so as they could not see the *work* of the *Gerations*; as the persecutions that many

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of the Prophets of the Old Teſtament, and the Apoſtles of the New, did ſuffer from the men of thoſe *Generations* for the ſame, doth witneſs; So now when truth is coming forth in regard of diſcovery, the new diſcoveries of truth have been and are a continual *offence* to the men of theſe laſt *Generations*, even to the oppoſing the very *work* of the *Generation* they have lived in; as the ſufferings of thoſe Witneſſes of Jeſus, who ſtood up for the Prieſtly Office of Chriſt about *Luthers* daies by the Papacy; and the perſecutions of thoſe *Worthies* ſince who have maintained the Kingly Office of Chriſt by the Prelacy, and the ſeveral Nick-names of truth in this our *age*, and *new light*, the common by-word of the Country doth clearly and fully evidence.

Secondly, At thoſe *ſtumbling blocks which uſually are laid in the work of the Generation.* It is a thing to be noted, that almoſt in every *age* God hath laid ſome eminent *ſtumbling-blocks* in the *work* of that *age*, both for the trial of the *faith* of his own people in getting over them, and for his Enemies to *ſtumble* and *fall upon*; which *ſtumbling-blocks* as they have exerciſed the *faith* of the one, ſo have they been continual Rocks of *offence* unto the other.

In *Noahs* time, when the *work* of that *age* was to expect and prepare for a univerſal deluge, what a *ſtumbling-block* (in reaſon may we think) was it to the Old World to hear of ſuch a thing one hundred and twenty years before it comes, to look for it year after year, one hundred and twenty years together, and yet no appearance of ſuch a thing; might they not well conclude before half that time was expired, that *Noah's* preaching was a fable, and his building the *Ark* a fancy, for no ſuch thing as he expected would ever be?

When *Moſes* was ſent of God into *Egypt* to deliver Gods people thence, which was the *work* of that *age* what

what a palpable *ſtumbling-block* was it to *Pharoah*, and the *Egyptians* to behold the very ſame miracles which were wrought by *Moſes*, to evidence his being ſent of God, done by their Magicians: might they not well ſay, is this man ſent of God? then are our Magicians, for they do the ſame things as he.

Afterwards in the wilderneſs did not this lie as an apparent *ſtumbling-block* before that *Generation*? that *Iſrael* ſhould there wander to and fro forty years, till the whole *Generation* of men that came out of *Egypt* were conſumed, before they muſt enter that Land they were brought out to poſſeſs?

At the time of the building the ſecond Temple, upon *Iſraels* coming out of *Babylon* (which being in the latter times of the Jewiſh State, (was I take it) the Type of Chriſts building his Church in the laſt days, upon the coming out of Antichriſtian *Babylon*) what a *ſtumbling-block* was it, that the great *work* of that time, the which they were come from *Babylon* about, ſhould receive ſuch a nip at the very beginning, as to be at a ſtand forty years together before it could go on? might not Gods people fear, and Enemies conclude, this *work* would now ſurely come to nothing? who will wonder that Temple-building hath been at a ſtand for many years, ſince the comming out of *Babylon* myſtical, that conſiders thus it was upon the coming out of literal *Babylon*, and their Temple was the type of ours.

Chriſts coming into the world was accompanied with two notable *ſtumbling-blocks*.

Firſt, He was born of *mean Parentage*, when as he was looked for amongſt the Royal or Prieſtly ſeed. Secondly, He firſt *appears out of Galilee*, and (by vulgar eſteem) is a *Nazarene*, whereas all knew the Meſſiah was to come out of *Bethlehem*. Theſe two ſo viſible *rocks of offence*, as they drew the generality to oppoſe him,

him, pleading againſt him, and for themſelves, *Shall Chriſt come out of Galilee?* Hath not the Scripture ſaid, *That Chriſt commeth of the ſeed of David, and out of the Town of Bethlehem where David was?* Joh. 7. 41,42. So were they ſore tryals to the *faith* of the *godly*, who not ſtrictly inquiring into Chriſts deſcent, and the place of his birth, but taking things upon truſt, from report of the vulgar (a weakneſs too incident to many true meaning ſouls) made that their *ſtumbling-block*, which rightly underſtood, would have been a *confirmation of their faith*, as appears in that good plain-hearted *Nathaniel*, who was without guile, could not tell how a while to get over this, *Joh.*1.46. *Can any good thing come out of Nazareth?*

And to ſay no more, When Chriſt ſent forth Apoſtles into the world about the great *work* of that *Generation*, did not this lye as a ſore *ſtumbling-block* before many, to ſee the learned ones, the Doctors and Rabbies of the times ſet by, and in this glorious *work*, a company of poor illiterate Fiſher-men imployed?

And as it is moſt evident, that in *Generations* formerly, God for wiſe ends hath ever laid *ſtumbling-blocks* in the *work* of the *Generations*: So he that ſhall but narrowly obſerve Gods *diſpenſations* towards his people of late in theſe our times, ſhall find this verified, nothing more, there having hardly been any great Victory obtained, or any thing remarkable performed, which hath not had his *ſtumbling* going along with it, and happy is he, whoſoever is not *offended* thereby.

3 At the *declared diſſents, or the private diſcontents or murmurings of a religious party againſt the work of the Generation.*

God in his ſecret providence, & unſearchable wiſdom hath ſo thought it good, that *Generation-work* ſhould meet with its affronts, not only from the tumultuous confuſed rabble of the

the world, but alſo from a religious party, who ſhould either *repine* at, *diſſent from*, or make *oppoſition* againſt the ſame. It was a *religious party* (the whole Congregation of *Iſrael* being a profeſſing people, amongſt which, undoubtedly very many that came out of *Egypt*, were truly godly, who yet ſinned with the *Congregation*, and fell in the wilderneſs) that in the days of *Moſes* did ſo heap up their *murmurings*, murmuring upon murmuring againſt the viſible *diſpenſations* of that *age*.

It was a *religious party*, yea, and that too upon a *religious ground* (as well as a *politick*) *Joh.*11.49,50,51,52. that gave wicked counſel for the putting of Chriſt to death.

It was a *religious party*, the *Jews* and the *devoute women* that raiſed perſecution at *Antioch* againſt the *work* of the *Goſpel*, expelling *Paul* and *Barnabas*, the faithful Preachers thereof out of their coaſts, *Act.*13.50. A *religious party* have always had a finger in *oppoſing Generation-work*; And obſerve, when a *religious party* hath *oppoſed*, this their *oppoſition* hath been ſo great an *offence*, that not onely the common multitude, but right honeſt hearts have from hence *ſtood a loof from*, and been *ſhy of* the *work* of their *Generation*. Chriſt could not be received of the *Jews* for their *Meſſiah*, becauſe the *religious party* of the Prieſts and Phariſee did *oppoſe* him: And how great an *offence* was this to the poor ſimple meaning people, who but a little before ſeeing his *works*, cryed out *Hoſanna*; being now by theſe men of credit poſſeſt that he was a Deluder, they change their note, and cry *crucifie him, crucifie him*, as the ſtory tells us.

4 At the *after-miſcarriages and errors of thoſe who have been the onely active inſtruments and lights at firſt, in the work of the Generation.* Tis matter of *offence*, to not a few, to ſee men *active* at firſt in the *work* of their *Generation*, prove afterwards retarders of the work,

work, and darkneſs thence to ſpring whence the firſt *light* of the *Generation* did ariſe: Hence moſt are apt to call in queſtion the righteouſneſs of that *cauſe*, and purity of that *light* which the firſt owners by future *miſcarriages* have caſt a *blemiſh* upon. Now though there ſeemeth in it to be juſt matter of jealouſie, yet if ſerionſly weighed and compared with foregoing Preſidents it is not ſo: for who knows not that *Solomon* was the firſt King of *Iſrael* that ever built a houſe for the true worſhip of God, and yet the firſt that ever built High places for Idolatry. *Peter* was the firſt Diſciple that publickly confeſſed Chriſt, and yet the firſt that openly denyed him. *Judea* was the firſt place where *Goſpel-light* did ſhine, and from whence the world was enlightned, and yet the firſt place where error ſprung up, and the light of the *Goſpel* darkned, *Act.* 15. 1. *Certain men came down from* Judea *and taught the brethren, except yee be circumciſed after the manner of* Moſes, *yee cannot be ſaved.*

5 At the *gaſtly look and untrodden footſteps of ſome particular diſpenſations and actings attending the work of the Generation.* In all *Generations* almoſt there have been in managing the *work* of the *Generation* ſome *particular actings* which outwardly have had ſo foul an *aſpect*, that if not beheld with an eye, ſeeing God, his will, and deſign therein, might juſtly breed *offence* & diſlike in the beholders. With how offenſive a eye did that act look, & how may we think in reaſon, might it tend to the hardning the *Egyptians*, that *Iſrael* going out of *Egypt*, pretending to worſhip God, ſhould by a cheat, (as ſetting Gods will aſide, mans reaſon would account it) plunder the *Egyptians* of all their Jewels and riches, a thing which if done without Gods ſpecial command, had been contrary to morality.

And whether or no, had not Gods command authorized *Joſhua* thereunto, could that act of his in entring *Canaan*, and not onely taking their Land from them, but alſo put-

putting all the Inhabitants both young and old to the ſword, been termed any other than an act of inhumane and barbarous cruelty?

Yea further, let reaſon be judge of that act of *Jaels* in murdering *Siſera* at a time when his Maſter was in league with her Husband, and when as he too (as a man flying for life) committed himſelf to her for ſhelter, and what will it call the ſame but treacherous dealing, an act of perfidiouſneſs and higheſt injuſtice?

What need I multiply? let reaſon, not ſeeing Gods will, be judge of *Jehues* action, in putting the King his Maſter to death, and extirpating the Royal Family, and will it not brand the ſame with the odious names of Diſloyalty, Uſurpation, and Treachery to his Prince? which yet was an act commanded by God, God having ſo ordered it, that in all ages there ſhould ſtand in the *work* of the *Generation*, ſome ſuch facing and ſtaring actions as ſhould not onely amuſe men, but alſo offend the eyes of the obſtinate, weak, or ignorant beholders.

2 *Take heed of being diſcouraged.* As *offences* on one hand hath put many a man by the *work* of his *Generation*, ſo have *diſcouragements* on the other hand put ſome by, and weakned the hands of others in the *work*. Now there are ſeveral things at the which men are diſcouraged, whereof I ſhall particularize a few, As

1 At *the littleneſs and lowneſs of beginnings.* It is Gods way in the carrying on of his great and *glorious works of wonder*, ever to begin very *low*, and riſe *high* by degrees. I ſhall inſtance onely in two things, both appertaining to Chriſts Kingdom, and the rather becauſe (as hath been ſhewed) that it is the *great work of this age.*

1 The Kingdom of Chriſt in his Churches, it is a moſt *glorious work*, yet *low in the beginning.* The building of the

the ſecond Temple, which (as hath been ſaid) was the type of this, had firſt a *day of ſmal things, which lookers on were ready to deſpiſe.* Zach.4.10. *Who hath deſpiſed the day of ſmal things?* before a day of great things. Firſt, a *foundation ſtone* is laid, and then *Zerubbabel* the builder hath his hands holden forty years, before he can lay a *top-ſtone*, or bring the *work* to perfection. The planting of Churches in the Primitive times, what a *low beginning* had it; one *Paul*, and a few poor Fiſher-men acting in this *work*, and that againſt all the world.

This is lively ſet forth in that Parable, *Matth.* 13.31. *The Kingdom of heaven is like unto a grain of muſtard-ſeed---* It begins as a grain of muſtard-ſeed, which is the leaſt of all ſeeds, and of this but one grain, not many; yet in the end it grows a *Tree that the Fowls of the Heaven come to lodge in the branches of it.*

2 The Kingdom of *Chriſt* over the world, the glory of this *work* is ſuch, that when it ſhall be, the whole earth ſhall be full of the glory of it; *yet how little and low ſhall this work be in the beginning.* It is at firſt *a ſtone cut out of the mountains without hands*, little and weak, yet *after, a great mountain filling the whole earth*, Dan.2.34,35. It is firſt *a little one*, after that a *thouſand*, Iſa.60.*ult.* *A little one ſhall become a thouſand---* It firſt begins in *Sion*, *i.e.* in the Churches, amongſt a company of poor deſpiſed worſhippers of Chriſt (whereof *Sion* was a type) *Pſa.*2.6. *Yet have I ſet my King upon my holy hill of Sion.* Afterwards it ſpread it ſelf over all the world, *Verſ.* 8,9. *Aske of me, and I will give thee the heathen for thine inheritance, and the utmoſt parts of the earth for thy poſſeſſion. Thou ſhalt rule them with a rod of iron, thou ſhalt break them in peeces like a potters veſſel.*

Davids Kingdom (the moſt lively type of Chriſts *Kingdom* over the world) how *low* and ſeemingly unlikely

ever

ever to rise, was it in the beginning? One *David*, a poor mans Son, a keeper of sheep, to be a King, and yet his Kingdom at present in the hands of another, a powerful King *Saul*, one chosen and annoynted by God, to whom the whole Nation had subjected themselves, and under whom they had obtained glorious Victories. Who would ever have thought this Kingdom could have risen, and yet it did?

Christs riding into *Jerusalem* as King (which, I take it, did shadow out both these) it was upon an Ass, one of the most despicable of all the creatures; and yet, not upon a grown Ass neither, an Ass in his full strength, but upon a Colt, the Foal of an Ass, the weakest and most despicable, of the most despicable, *Matth.* 21.5.

Thus it is Gods way in great *works* (especially in *Generation-work*) to begin *low*, and *rise* by steps. Now we shall find that *low beginnings* in the *work* of the *Generation*, have sometimes been a *discouragement* to persons acting therein. So in *Ezra's* time, when the foundation of the second Temple was laid, the *low* and *little beginnings* did so *discourage the* ancient men who had seen the glory of the former house, that it is said *they wept with a loud voyce*. chap. 3.12.

2. At *the powerfulness and successfulness of opposition against the work*. As *Generation-work* hath never wanted *powerful opposition*; so sometimes *opposition* for a while hath been *successful* against the same. What *powerful opposition* shall be made against the *work* of God in the last times? *viz.* The setting up Christ as King in *Sion*, or his Churches you have foretold, *Psal.* 2. where we have *opposers* of a higher note, *Kings, Rulers*; *Opposers* of a *lower* rank, *Heathen people*: Yet all, *Prince*, and *Beggar* can joyn hand in hand to *oppose* Christs Kingdom.

And

And how *successful* that *opposition* made by the adversaries of *Judah* was to the *work* of the *Generation* in the days of *Ezra*, whereby a stop was put to the *work* for many years together, is there recorded. And which is to be noted, the very *opposition* made by *Judah's* Enemys to the *work*; was, that which did exceedingly *discourage* and weaken the hands of them that wrought therein, *Ezra* 4.4. *Then the people of the Land weakned the hands of the people of* Judah, *and troubled them in the building.*

3 At *Great ones holding off, and withdrawing their hands from the work. Generation-work* hath seldom found the friendship of *great ones*; *Have any of the chief Rulers or Pharisees beleeved in him?*

In *Nehemiah's* time, the onely men that would not put their necks to the *work* of that *age*, were the Noble men, ch. 3.5. *Their Nobles put not their necks to the work of their Lord.* Now what a *discouragement* it is to the meaner sort to see the *great ones* stand off, or with-draw, who knows not?

It is observable, which I would not here pass over, that in that *age* in which the *Jews* shall be brought in, Gods first glorious appearing shall be amongst a middle sort of people, *Zech.*12.7. *The Lord shall save the Tents of Judah first-- i.e.* God shall first begin to discover his glorious power, and make bare his arm of Salvation, not amongst the pooreſt of all, who have no Tents, no place of habitation, but are Vagrant and Beggars; nor the richest, who have their sumptuous Palaces, and royal Houses; but a middle sort of people, living in a plain, but an honorable and comely way, such as the way of living in Tents of old was; and the reason hereof is given, that *the glory of the house of David, and the Inhabitants of Jerusalem, do not magnifie themselves against Judah, i.e.* that men of Princely and noble blood, dwelling in Courts,

or ſumptuous Palaces, or depending upon ſuch places, may not (as hath been the manner from the beginning) magnifie themſelves againſt others, becauſe in a rank or ranks below them. If this ſhall be the way of Gods *diſpenſations* towards that *age*, be not *diſcouraged*, in caſe we now who are fallen into the ſame, ſee many *great ones* withdrawing their hands from the *work*.

4 At *the perfidious and treacherous dealing of ſome particular perſons imployed in the work*. It is no new thing in *Generation-work*, as to meet with *oppoſition* abroad, ſo *treachery* nearer home. *David* in his *work* had a treacherous ſon *Abſolom*, a treacherous Counſellor *Achitophel*. *Nehemiah* in the carrying on of his *work* had a *treacherous Shemaiah*, yea *treacherous* Nobles acting with him as *chap*,6.10,17. Chriſt in his *work* had a *treacherous Judas* for one of his followers.

And what a *diſcouragement treachery* in ſome, is to others, that one inſtance of *Abſoloms treachery* is proof enough, which did ſo ſinke the heart of *David* himſelf, and the hearts of all his mighty men of valour, yea of the whole Country, that *they fled weeping with a loud voyce from Abſolom*, 2 Sam.15.23.30.

5 At *the meeting with diſappointments*. *Diſappointments* of expectations prove oft times *diſcouragements*, at beſt diſquietments to thoſe that meet with them in their *work*. A *diſappointment* did ſo diſ-hearten bold ſpirited *Jeremy*, that he took up a haſty reſolution to quit his hands of *Gods work*, chap.20.7,8,9. Yea *Paul* himſelf (though a man ſo watchful, active, and having ſuch command over his Spirit, as none more) was ſo diſquieted by a *diſappointment* (and one would think it a ſmal one too, onely miſſing of *Titus*) that he loſt a very fair opportunity of doing Chriſt ſervice at *Troas*, 2*Cor*.2.12,13.

6 At *unkindneſſes received from thoſe whoſe good and welfare we have ever cloſely purſued in the work*.

It

It is a remarkable example, and pertinent to the thing in hand, that of *Moſes*, *Exo.* 17. who having (as an inſtrument under God) brought *Iſrael* out of *Ægypt*, carried them through the Red Sea; yea made it his buſineſs from firſt to laſt, above any thing of his own, to ſeek their good and welfare, meeting with ſo *unkind* a return (for all his tender care of them) as that no ſooner did they want a little water, but preſently they fall to chide with, and upbraid him, as men ready to ſtone him, verſ. 2,3,4. He is ſo *diſcouraged* hereby, as that this very *diſcouragement* puſheth him into that ſin againſt the *work* of his *Generation*, for which, and no other, he is ſhut out of *Canaan*, as compare verſ. 7. with *Num.* 20. 12, 13.

7 At *multiplyed ſentences of death put upon the work*; This though it will take in ſome of the foregoing *diſcouragements*, which are but as ſo many *ſentences of death* put upon the *work*: Yet becauſe it may be extended farther, I ſhall here allow it a particular place by it ſelf.

The more grace and mercy is wrapped up in any of Gods *diſpenſations* towards his people, the more and greater *ſentences of death* are uſually put upon that *work* which thoſe *diſpenſations* call for, and by which, this mercy is to be uſhered in. The *diſpenſation* of God towards *Iſrael*, in bringing them out of *Ægypt*, was a *diſpenſation* full of mercy, and nothing more verified in the ſtory of it then this, that multiplied *ſentences of death* did attend the work. Before deliverance comes, they are in *hard bondage*; when deliverance was neer, their *bondage grows higher*, and their tale of bricks is *doubled*. No ſooner are they come out of *Ægypt*, but they are inſtantly at *deaths door*, being ſurrounded (as it were) with *deſtruction*; a *Sea* before them, *Rocks* impaſſable of either ſide, an hoſt of *armed men* behind them, coming purpoſely to *deſtroy* them. No ſooner is this danger over, but

wanting bread, the whole Congregation is ready to famish with hunger; and this no sooner past, but they *want water*, and are all at the point of *perishing* for thirst; and by that time this was over, *Amalek*, a warlike Nation, engageth them (who had never seen War) in the open wilderness. God had great mercy, mercy upon mercy for *Israel*, and here were great *sentences of death*, *sentence of death* upon *sentence of death* attending them, as they were in the way to it.

Now that which was the misery, and indeed the very undoing of this people, was, that instead of *believing*, when a *sentence of death* was over them, they were *discouraged* thereby, and streight way began to *murmure*, which *murmuring* of theirs in the end cost them *dear*, as the story will tell us.

But the principal thing in my aim is this, which is worth our observation, *viz. That it was a meer discouragement occasioned by a sentence of death, put upon the work of the Generation, through the evil report brought home by those spies sent to view the land of Canaan, which was the fatal Rock wherenpon the whole Nation of six hundred thousand men, and upwards* (Caleb *and* Joshuah *excepted*) *did suffer shipwrack*, as will appear by comparing *Num.*13.32. with Chap.14. 1,2,28,29,30. A lesson for those to think of, who giving way to their *discouragements*, when a *sentence of death* is upon Christs cause, do flinch from the *work* of Christ in these dayes.

3 Take heed *of envy against such whom God imploys in the work of the Generation.* Envy against instruments imployed by God in *Generation-work* was a part of *Israels* sin, for which they fell in the wilderness, as *Psal.*106.16. *They envied Moses in the Camp, and Aaron the Saint of God.* Meer *envy* against Christ drew the Priests and people in Christs time to reject him, and sin

ſin againſt the *work* of the *Generation*, Matth.27.18. Mark 15.10.

Envie of perſons *imployed* in the *work* hath oft-times raiſed oppoſition to the *work* it ſelf of the *Generation*: That work, which if done by ſome ſhould have found approbation, is therefore diſpleaſing, becauſe done by others. "As ſaid a Popiſh Cardinal in *Luthers* time: *A refor-*"*mation indeed is needful, and to be wiſhed, but that* "Luther *a raſcal Frier ſhould be the man ſhould do it, this* "*is intollerable.*

4 Take heed *of procraſtinating that work which is the buſineſs of the preſent Generation, under a pretence that the time of doing of it is not yet come, neither are things ripe for it.* This was the fault of thoſe in *Haggai's* time (for which they are ſharply reproved for it) who did *put off* the work of the building of Gods houſe, under pretence *the time was not come*, Hag.1.2. This people ſay the time is not come, the time that the Lords houſe ſhould be built.

5 Take heed *of limiting God to Ordinaries.* My meaning is, in caſe *ordinary* means for the carrying on of the *work* be wanting, and cannot be had, take heed you do not ſo bind up God to theſe, as thereupon to deſert the *work*. In *Generation-work* God in all *ages* hath allowed himſelf a latitude in *working*, not tying himſelf to *Ordinaries*. Now when God walks in a way of *Extraordinaries*, it is not only lawful, but a *duty* in caſe *Ordinaries* fail, to beleeve for *Extraordinaries*.

It was an *extraordinary* thing to *beleeve* that the bare *ſtriking* of a Rock ſhould fetch out water thence, enough to ſupply a million of people ready to dye for thirſt; Yet becauſe *Moſes* and *Aaron* in an *age* wherein God walked in a way of *Extraordinaries*, did not *beleeve*, for this their *unbeleef*, is ſeverely puniſhed, *Num.*20.10, 11,12.

6 Take heed *of neglecting the nick of opportunity that God puts into thy hands to do the work of thy Generation in.* There is a day, and a *nick of opportunity* which God lets some persons have to serve their *Generations* in; which if let slip, they are gone (as to Gods using of them any more) and that past recovery.

Ester had a *nick of opportunity*, which had she slipped, though deliverance should have arisen to Gods people another way, yet she and her Fathers house had been destroyed. There was *a nick of opportunity* that *Israel* had to enter *Canaan* upon the return of the Spies, which had they imbraced, the door stood open for them, but they neglecting it (though it were in a hasty fit, and a thing which presently too they recanted, wishing they had never done it) the door is shut, and now it is too late to repent it, for their carkases must fall in the wilderness. Take heed of loosing the *nick of opportunity* wherein thou mayst act for God, lest afterwards when perhaps act thou wouldst, God will not own thee in his *work*.

7 Take heed of *forecasting events, but do thy work, and leave events to God. Jonas* by *forecasting events*, that God was gracious, and would therefore spare *Nineveh*, and then he should be esteemed a false Prophet, runs from the *work* of his *Generation*, Jon. 4. 2.

8 Take heed of *setling thy self upon seeming godly and righteous principles, when these clash with the work of the Generation.* Many men look no farther then this, in case they have a *principle* which seems *just* and *pious*, they think that will bear them out what ever they do. But had not *Caiaphas* so, when he was Lord chief Justice in counselling and contriving the most notorious bloody design that ever saw light? What more *righteous and seemingly godly principle* then this, that *one man should dy to save the lives of a whole Nation?* yet this *principle* so *just*, so *pious* to an eye of reason was the Foster-fathe

of that moſt curſed nefarious act (I mean as acted by them) of putting Chriſt to death.

And here to add an inſtance or two more, borrowed of a worthy ſervant of Chriſt in theſe our dayes, becauſe fitly applicable to the thing in hand. What more *righteous* "*principle* than this, that it belongs to "the chief Ruler of a Nation, to ſee to "the profit and glory of that Nation? "Yet *Pharaoh* ſetling himſelf upon "this *righteous principle*, only evil as "it did croſs the *work* of that *Generation*, to the end his "Realm might receive no detriment by letting *Iſrael* go, "whoſe continuance in that bondage was ſo much for "their advantage, he, and his periſh in their *principles*, "being led by theſe to act againſt the *work* of their "*Generation*. So what more *prudent* and *juſt prin-*"*ciple* than this, that it is not meet to let a Potent Enemy "into the bowels of a Nation? yet *Sihon* King of the "*Amorites* upon this *principle* oppoſing *Iſrael*, at the "time in which God was leading them into *Canaan*, he and "and all his people periſh by it. Take heed of doing all that thou conceits thou haſt a *principle*, will bear thee out in doing.

Mr. *Owen* Sermon preached before the Parliament, Octob. 24. 1651. being the Publick Thankſgiving for our *Worceſter* Deliverance.

9 Take heed *of lending an ear unto ſuch friendly reſpectful offers, which carry in the bowels of them (though guilded over with outward reſpect and friendſhip) a crafty deſign againſt the work of the Generation.* As *Generation-work* hath never wanted a party who have by open force *oppoſed* the ſame; So likewiſe there hath moſtly been a party attending of it, who by ſecret fraud and pretences of *Friendſhip* have ſought to undermine it, which latter have oft-times proſpered in their deſigns (through the over-much credulity of perſons

imployed in *Generation-work*) when and where the first have failed.

Was it not a very *fair offer of Moab*, (when otherwise they could not have their wills upon *Israel*, then) to come, and in a friendly way to call and invite the people to their houses, and to grant to them (though strangers, and men of different *principles*) liberty to worship with them? What a large *shew of respect* and curtesie was here? And yet no other but a meer *crafty design* to draw *Israel* to sin, by which (when no other way they could do it) they drew the *wrath of God upon Israel*, *Numb.*25.

So was it not a very *fair* Petition of *Adonijah*, 1 Kings 2. 16, 17. to ask *Abishag* the *Shunamite* to wife? a thing one would think no man could have blamed; yet *Solomon* spies out a *crafty design*, laid in this smooth Petition, which was to get the Kingdome, and consequently to put by the *great work* of that *Generation*, viz. *the building of the Temple*, *which Solomon was appointed unto.*

So likewise what a *friendly motion*, and seemingly full of *dutiful respect* and *obedience*, was that of *Shemajah* to *Nehemiah*? Chap. 6. 10. wherein no other thing is pretended but the discovery of a dangerous plot in the hatching, and tender respect to the safeguard of his person, and yet this no other but a *crafty design*, to draw *Nehemiah* to sin, and to bring a slurre upon him, in managing the *work* of his *Generation*, vers. 13.

To say no more, What could be in outward appearance a more *friendly offer* then that of *Judahs* Adversaries, *Ezra* 4. 2. to come, and freely proffer their help, and to joyn with *Judah* in the carrying on that *great work* of Temple-building, which was the

work

work of that *Age*? Yea, and to do this at such a time when the *work* was despised, and had lien dead many years, the instruments imployed in it few and weak, so that laying all things together, one would judge that there could be nothing in their hearts more than good will to the *work*, and desire the same should prosper; when as yet there was no thing in all this fair shew but a *crafty design* lying at the bottome of it to obstruct this work of God, as vers. 4,5,6.

10 Take heed *of making reason of State the rule of publick actings.* Jeroboams *reason of State* made *John* perform by halves the *work* of his *Generation*, destroying the house and image of *Baal*, but winking at the Calves in *Dan* and *Bethel*. This *reason of State* was that which led a grave wise Counsel into a most cursed practice, *viz.* the voting the Son of God to death, *John* 11. 47. to the 54. The results of pure *reason of State*, are oft-times dangerous, most times contrary to the *work* of the *Generation*.

11 Take heed *of setting up humane Laws above the work of the Generation.* My meaning is, in case these two come in competition rather to choose neglect in the *work of the Generation*, than in any way to be offensive to humane Laws.

If the Commands of God himself, and the special acts of his worship are to give place (as hath been before proved) to the *work* of the *Generation*, then surely without any want of that due respect, that is, and ought to be given to mans Law, it may be said, and also without offence, that humane Laws are much more to stoop, and fall down to it; the Authority of God being above that of man.

In *Esters* time there was a Law in the Kingdome of *Ahasuerus*, and the foundation of it was no other but the priviledge and honour of the supreme Magistrate,

ſtrate, that whoſoever, man or woman, ſhould come in unto the King in the inner Court, except ſuch to whom the King ſhould hold out the golden Scepter, he ſhould be put to death, Chap. 4. 11. Which Law in it ſelf was not evill, as it was meerly Politick, reſpecting only the Honour, State, and Priviledge of the King: Yet when the Cauſe and People of God lay at ſuch a plunge, that without intrenching upon this Law, Gods Cauſe in that *Age* muſt have fell to the ground; *Eſther*, though uncalled by the King, yea more, having no other Command from God (as formerly hath been ſhewed) but only the viſible *Call* of a *Diſpenſation*, puſheth upon the Pikes of the Law, and runs the hazard of the perill of death, and how wonderfully God did ſtand by her, and preſerve her in ſo doing, the iſſue of this her dangerous attempt recorded in the Hiſtory may ſufficiently inform us.

12 And laſtly, Take heed *of conjunction with ſuch who are not reall hearted to the Cauſe of God, and the work of the Generation.* When *Iſrael* went up out of *Egypt* a mixed multitude of *Egyptians*, and others that were not *Iſraelites*, went up with them, *Exod.* 12. 38. Which mixed multitude did afterwards prove a ſnare to them, even in the very *work* of the *Generation*, by drawing the Congregation to murmure againſt the Lord, *Numb.* 11. 4. *And the mixed multitude that was amongſt them fell a luſting, and the Children of Iſrael alſo wept again, and ſaid, Who ſhall give us fleſh to eat?*

What need I relate that which every one knows? how godly *Aſa* loſt himſelf by his League with *Benhadad* King of *Syria*, and good *Jehoſhaphat* by his compliance with *Ahab*, and *Ahaziah*. And although it be true that the examples of the Kings of *Judah* are not in all things patterns for States and Kingdomes

domes in Gospel-dayes to walk by; yet the reason upon which the Seer reproves *Asa* because he relied upon the King of *Assyria*, and not on the Lord, fals as strongly upon professing States under the Gospel, as it did on him: who shall, I hope, be kept both from his sin, and so from his reproof: Which he shall continue to pray for, who is a friend to *Sions* prosperity, and also *Englands* welfare and intereſt, which is, and will be found solely depending on it. *They shall prosper that love thee*, Psal. 122. 6. *Amen.*

FINIS.

Generation-work:

The Second Part.

Wherein is ſhewed, what the Deſigns of God abroad in the World, may in all likelyhood be, at this preſent day, and in the days approaching.

Being an Expoſition of the Seven VIALS, *Rev.* 16.

And other Apocalyptical Myſteries.

By John Tillinghaſt, *the meaneſt and unworthieſt of Chriſts Laborers.*

Rev. 14.7. *Fear God, and give glory to him, for the hour of his judgement is come.*

Chap. 12.12. *Therefore rejoyce ye heavens, and ye that dwel in them; Wo to the Inhabiters of the Earth, and of the Sea, for the Devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.*

Chap. 11.18. *And the Nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the Prophets, and to the Saints, &c.*

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Generation-work:

The Second Part.

Wherein is shewed, what the Designs of God abroad in the World, [illegible]

Being an Exposition of the Seven VIALS, Rev. 16.

And other Apocalyptical Mysteries.

By John [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The Epiſtle Dedicatory.

To all thoſe who love, and patiently wait for the Appearing and Kingdom of our Lord Jeſus Chriſt,

Grace and Peace be multiplied.

Dearly beloved in our Lord,

IT is reported of the Primitive Saints, that theſe words, the *KINGDOM OF CHRIST*, the *KINGDOM OF CHRIST*, were ſo *frequent* in their mouths, that their malicious Adverſaries (willing to miſtake the ſimplicity of their meaning and intention) did make the words matter of *Fact*, charging them hereupon with *Treaſon*, as if they had driven on ſome deſign to get for themſelves the Kingdom.

Whether the *ſimplicity* of the Saints in the *age* we *live in*, who being come to the very *dawning* of the day, and beholding the Lord *going up* to his Kingdom, cannot hold their peace, but muſt cry out *HOSANNA TO THE SON OF DAVID, HOSANNA IN THE HIGHEST*, may through the *ſubtlety* of the old Serpent have any ſuch *abuſe* put upon it, or no, I wave at preſent. But this I am ſure of, the firſt ages had not the Kingdom of Chriſt ſo *much* in their mouths, but after ages had it as *little*; their hearts were not ſo warm to it, but the generations ſince have been as *cold*. And indeed

it

it was *necessary* it should so be; for the *Beast* Antichrist being to rise in the world, who after his rise must continue to reign two and forty months, *Rev.*13.5. it was needful therefore, to the end he might be *revealed*, that there should be (as the Apostle tels us 2 *Thes.*2.3.) *a falling away*, which falling away above all things was *necessary*, that it should be in the *Truths of Christs Kingdom*, no *Truths* being so diametrically *opposite* to *Antichrist* as these; others shake off his *leaves*, these pluck him up by the *roots*. If therefore the policy of the Dragon had not found out a way to brand *these Truths*, and by making them odious, to hold them down, his Kingdom must have *fallen* many ages since, for he should have had no Beast to resign his Power, Seat, and great Authority to. It stood him greatly in hand therefore by some means to cloud these, which by continuing to shine, would have nipped Antichrist in the bud; and this the wisdom of God permitting, to accomplish thereby in the end a more glorious design, which he effectually did.

Hence within the *fourth Century* (at the end of which the Beast arose) the *Truths* of Christs Kingdom (before generally received) began to be *condemned*, and to go under the odious name of *Heresie*.

Hence also we *finde* not in the *Revelations* any *mention* made of Christs Kingdom, nor any noyse of such a thing in the world all the time of the Beasts reign; but the great cry of the dwellers on the Earth is, *The Beast, the Beast, who is like unto the Beast? yea the whole world wondereth after the Beast*, Rev.13.3,4.

But now in the *latter* days, as the *Beast* begins to go *down*, so do the precious *Truths* of Christs Kingdom again begin to *revive*, and have a *resurrection*.

Hence we finde that as the *world* by degrees gets *rid* of the *Beast*, so is the cry in it still louder and louder of *Christs Kingdom*.

First,

Firſt, Amongſt the *Saints* in the *world*, who no ſooner have got ſo much footing as to *ſtand* and *face* the *Beaſt*, which before trod them down, and trampled upon them, but *preſently* they make the *world ring* again, with the *noiſe of Chriſts Kingdom*. Rev. 15.2,3,4. *And I ſaw them that had gotten the victory over the Beaſt, and over his Image, and over his Mark, and over the number of his Name, ſtand on the Sea of glaſs having the Harps of God, And they ſing the Song of* Moſes *the ſervant of the Lord, and the Song of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty, juſt and true are thy ways thou King of Saints; Who ſhall not fear thee, O Lord, and glorifie thy name, for thou onely art holy? for all Nations ſhall come and worſhip before thee, for thy judgements are made manifeſt.*

Secondly, After this the *Beaſt* having received a more *fatal blow*, the *cry* of *Chriſts Kingdom*, that was before among *ſome Saints* onely, is now more *general*, and runs among the *multitudes*, yea, the *great ones* too (of whom till this day we hear little) as *Rev.*19.6. *And I heard as it were the voyce of a great multitude, and as the voyce of many waters, and as the voyce of mighty Thunderings, ſaying, Alleluiah, for the Lord God Omnipotent reigneth.*

Thirdly and laſtly, Yet after this, upon the *ſounding* of the *ſeventh Angel* (when Chriſt comes to take his Kingdom) it is then *openly proclaimed* with a *great voyce*, Rev.11.15. *The Kingdoms of this world are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever.* And as an *echo* to this *voyce*, the hearts of Gods faithful ones reply, v.17. *We give thee thanks, O Lord God Almighty, which art, and wert, and art to come, becauſe thou haſt taken to thee this great power, and haſt reigned.*

Thus the *noyse* and *cry* in the *world* towards the *latter* end of Antichrists reign, is very *different* to that which was in the *time* of his reign, then the *cry* was, *The Beast, The Beast*: now the *old cry* is up again, *The Kingdom of Christ, The Kingdom of Christ.*

Yet, *notwithstanding* the *cry* of Christs Kingdom shall at this day be so *loud*, shall not the *ears* of all, no not of the *Saints themselves*, be *open* to *hear it*; but *some* of them (as well as others) shall be so deeply wedded to the sweetness of *Antichristian wordly interests* that (to maintain these) they shall rather choose to *sit by the waters of Babylon*, than with the loss of them to stand with *the Lamb upon Mount Sion*; else what *need* would there be of any such *Proclamation* to be made, as we read, is immediately before *Romes ruin*? Rev. 18.4. *Come out of her my people, that yee be not partakers of her sins, and that yee receive not of her plagues.*

And *these* who *thus shall do*, are not to be *reckoned* among those who in this great business *followed not the Lamb at all*, but among *those* who *followed the Lamb some part of the way* towards Mount Sion, but upon some *turn*, or *falling in* with some worldly pleasing interest, by the way did quit his company, before they came thither.

For this cause the *hundred forty and four thousand*, which stand with the Lamb upon Mount Sion, *Rev.* 14.1,2, 3.4. are *differenced* from others, not in *this*, that *they were Saints*, and others *not*; nor in *this*, that they *followed the Lamb*, which others *did not*; but the *difference* is made to lye in these two things:

1 They were *Virgin-Saints*, which had not *defiled themselves with women*, *i.e.* were not espoused to any worldly interest, the desire of which is as natural to the hearts of men, as the desire of women; and particularly, they had never any thing to do with the interest of that

Whorish

Whorish woman, spoken of *Chap.*17. And this to be the meaning of the phrase the foregoing words do give it: which by a parallel phrase, setting forth the same thing, cals them the *Redeemed from the earth, i. e.* from earthly interests, as outward glory, honor, riches, *&c.*

2 They were such who *follow the Lamb whethersoever he goes, Vers.*4. If the Lamb will go in strange untrodden paths, making his way over the necks of the Kings, and Princes of this world, they will follow him there. If in unpleasing paths, turning about in a manner upon themselves, and treading under feet their beloved interests, dear, and near Relations, taking from them their outward glory and ornaments, yet they will make a turn with him, and follow him there: for they are such as will *follow the Lamb whethersoever he goes.* Now although there may be many besides these at this day, who may come under the more general Character of *Saint-ship*, and *followers of the Lamb, i.e.* for some time, yet shall they be found short of these particular Characters, *viz.* of being *Virgin-Saints, un-espoused to worldly interests, and followers of the Lamb not onely here, and there, but whithersoever he goes.*

Hence we have it specially noted of these, that *they sing as it were a new Song, before the Throne, which no man could learn, but onely the one hundred forty four thousand which were redeemed from the earth,* vers.3. Why doth the Holy Ghost say, *As it were a new Song*, and not rather a *new Song*? The reason I take to be this, because the *Song* for the *matter* of it in *general*, is the *old Song*, i.e. the *same Song still*, that all the children of *Sion* sung together upon their first coming out of *Babylon.* But now the *Lamb* their Leader, having upon his march towards Mount *Sion*, taken some strange, rough, untroden, unexpected paths, which they upon their coming out did not so much as dream of, many of those who upon his

firſt march ſet forth with him, with as loud a cry as the reſt: begin now ſome to draw backwards again to *Babylon*, ſome to lag behind their Colours; and now *they can ſing with the reſt no longer*, *i.e.* they cannot now any longer own his Appearances and workings, praiſe him or magnifie his name for them; yet for all this, even at this time when many fall off offended, the *One hundred forty four thouſand redeemed from the Earth*, they march on with the Lamb, *ſinging ſtill*, owning, approving his works, reſolving to keep him company whetherſoever he goes. Now in this reſpect the Holy Ghoſt doth not term it *a new Song*, but *as it were a new Song*, becauſe it puzzles moſt of the *old Singers*, ſeeming altogether new, and another to them, though yet indeed it is the *ſame*, the *change* being more in them, than in the *Song*, and the *One hundred forty four thouſand can ſing it ſtill*.

Hence likewiſe this *One hundred forty four thouſand* are ſpoken of as being a *ſelect* and *picked party* called therefore, verſ. 4. *The redeemed from among men, being the firſt fruits unto God, and to the Lamb*, *i.e.* they are (if I may ſo ſay) for the choyceneſs of their ſpirits above others in adhering to the Lamb their Leader, the very cream of men, ſuch as the Lamb accounts his firſt fruits, *i.e.* makes more ſtore of than of others, who yet may bee of his Corn, and a part of his Harveſt too.

And as that which is not here impertinent, we may obſerve, that as the coming out of *Egypt* was in Old Teſtament times one eminent type of the *Saints deliverance* from Spiritual *Antichriſtian bondage*, for which cauſe the *Antichriſtian State* is ſpiritually called *Egypt*, Revel. 11. 8. and the *comming* out of *Babylon* afterwards, another; for which cauſe *Rome* in the *Apocalyps* takes denomination from *Babylon*: So is it a thing worthy to be noted, as touching both theſe Types, that

that

that *Generation* which by ſtirring ſet the *work firſt on foot*, did afterwards prove the *greateſt* (I may ſay the onely) *retarders* of it. For as touching the firſt, WHO *hankered* after the *Fleſh pots* of *Egypt*, but that *Generation*? WHO though come out, yet had been brought up there: WHO *moved* the *returning* back again? but that *Generation* that came thence: WHO made light of the *great things* God did in the Wilderneſs? but that *very Generation*, who from the firſt had *ſeen his mighty Wonders* in *Egypt*.

As touching the *Second*, WHO are they that cry out, *The time is not come, the time that the Lords houſe ſhould be built*? Hag. 1. 2. But that *very Generation* who came out of *Babylon* with great hearts at firſt to do the work; but were afterwards engaged in particular concernments, and private intereſts, *building ſeiled houſes for themſelves*, verſ. 4. hereby letting the work of their *Generation* lie waſte.

And truly it is that which I have verily thought with my ſelf, and that ſome time, namely, *That it would befall us in this Age, coming out of Antichriſtian Babylon, even as it did them coming out of Egypt and Babylon of old, i.e.* we ſhould ſee thoſe *very perſons* who leading us out of *Babylon* at firſt, did cry, *Chriſts Kingdom, Chriſts Kingdom*, either by hankering after the Egyptian Fleſh-pots of Honor, Profit, *&c.* (which once having taſted they cannot loſe the reliſh of) *wholly to quit their firſt principles and affections*, and ſo ſet their faces back again to return into *Egypt*; or if not ſo, yet at leaſtwiſe (as the commers out of *Babylon* did, who were ſomewhat the better of the two) finding difficulty in going on, *make a ſtand* on the way, there *building ſeiled houſes for themſelves*, *i.e.* advancing their own particular intereſts inſtead of helping forward the work of Chriſts Kingdom.

What ſhall I any further enlarge upon this uncouth Theam, harp any longer upon this unpleaſing ſtring? It was without doubt an ill *Omen* to *Barnabas* when he choſe *Marke* to go with him to the work, who had before deſerted it, that *he ſhould do but little* in it. And indeed the Event proved it; for as by that act he *loſt the hearts of the Church*, who recommended *Paul* and *Silas* to the Grace of God, but take no notice of *Barnabas* and *Mark*; So alſo is it obſervable, that from *that very day, he who was ſo active before, we hear no more of him.* True, he had this to plead, *Mark was a good man*, but *Paul* whoſe eyes were more *open*, ſaw, that *notwithſtanding his goodneſs*, yet having once at *a pinch* deſerted Chriſts Cauſe, he was not a man likely afterwards to *thrive with*, in carrying it on; and therefore *wiſe, wary Paul*, if there be no other way to clear his hands of him, for the works ſake, rather than he will run the hazzard, he will bid farewell, even to his old beloved preaching, ſuffering Companion, *Barnabas* himſelf.

And now as for you (dearly Beloved) to whom I dedicate theſe Lines; I onely ſay, The Book it ſelf is yours, and whatſoever of the mind of Chriſt is diſcovered in it is yours. I ſhall therefore cloſe up this my Epiſtle with the words of the Holy Ghoſt, *Iſa.* 2. 12, 13 &c. *For the day of the Lord of Hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low. And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oakes of Baſhan. And upon all the high Mountains, and upon all the Hills that are lifted up. And upon every high Tower, and upon every fenced Wall. And upon all the ſhips of Tarſhiſh, and upon all pleaſant Pictures. And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be*

made

made low; and the Lord alone ſhall be exalted in that day. And the Idols he ſhall utterly aboliſh, Ezek. 17. 24. *Then all the Trees of the field ſhall know that it is the Lord that hath brought down the high Tree, and hath exalted the low Tree, hath dried up the green Tree, and made the drie Tree to flouriſh.* Iſa. 9. 3. *The zeal of the Lord of Hoſts will perform this.*

So beleeves he, who is,

A poor unprofitable Servant in his Maſters Work,

JOHN TILLINGHAST.

The Epistle to the Reader.

Christian Reader,

IT was not in my thoughts when I put forth my former peece, which I was moved to do, partly for the encouragement of some, who had ventured far in the work of their Generation, and partly for the provocation of others, that I should have appeared again upon the publick Stage, whence few that climb up, come down any better than losers, if not from men, yet through that corruption that lodgeth in their own hearts: But being by more than one or two, upon the coming forth thereof, desired to speak my thoughts more clearly and particularly as touching the Design or Designs of God in the Age we live in: And to that end, some proposing this Prophecy of the Vials, as a subject most suitable for such a discovery, which opened, they conceived would further unfold the Work of this Generation; and being added as an Appendix to the other, might be of use: Although considering how great the Task was, how mystical that Prophecy in particular, upon which the thoughts of good men were so various, and how unskilful I my self was in the general knowledge of the Prophets, which was a thing most necessary to such an undertaking, I did for a while lay aside wholly the thoughts of satisfying their desires; yet finding desires renewed, after I had given them over, I knew not but that it might be some call unto me, seeing nothing but my own discouragements lying in the way to hinder: Whereupon I resolved to

make

make a trial, and as the Lord ſhould come in with light, ſo to proceed, or give over; being incouraged hereto from that of Daniel, *Chap.*12.4. That the Book was to be ſealed up but to the time of the end, when by the running too and fro of many (*which implies a kind of duty*) knowledge ſhall be increaſed; *And alſo conſidering that a* ſpecial bleſſing (*ſurely to quicken our dull hearts to this Work*) *is annexed to the Book of the* Revelations, *both at the* beginning *and* ending, *whereas no Book beſides it in Scripture hath the like, Chap.*1.3. Bleſſed is he that readeth and they that hear the words of this Prophecy, and keep thoſe things which are written therein, *Chap.*22.7. Bleſſed is he that keepeth the ſayings of the Prophecy of this Book. *Theſe things were at firſt ſome encouragement to me, and are ſtill refreſhment to my ſpirit, as touching what I have done; for though I will not ſay, I have in all things found the truth, (which yet I perſwade my ſelf is through Grace in ſome things here done) yet do I judge a liberty left for me, as well as others, to croud into the number of that many,* who run too and fro *to finde it; and alſo do beleeve it is a thing may be done without prejudice to a mans grace, comfort, or communion with God, yea, as a help to all theſe, ſeeing that a* ſpecial bleſſing *from Heaven is pronounced to ſuch as* read, hear, and keep theſe things.

And as to the Treatiſe it ſelf, I may give this account of it, That when I began, my thoughts were not upon a ſecond Part, but onely to have added this, as a brief Appendix *to my firſt. But after I had taken a ſerious view of the Prophets and the* Revelations, *comparing one with the other. I ſaw ſo many precious ears of Corn lye ſcattered every where, that an eager deſire of gleaning, made me forget my firſt reſolutions, and this little Piece (which I had in my thoughts, laid out but for two*

or three sheets at most) upon the sudden to swell into a second Part, more large than the former. And truly in doing of it, I have been so far from moulding things according to any pre-conceived opinion (which I find a thing most apt to deceive) as that (setting aside some general perswasions, which I had before as touching Christs coming) I have upon deliberate consideration, seen real cause to forsake some things formerly taken up by me; and to alter those general conceptions which before I had of the Vials, almost in every thing.

And notwithstanding I had some thoughts at first positively to lay down my own opinion in things referring to the Vials, without mentioning the opinion of others, yet did I afterwards judge it convenient for the satisfaction of such who delight to turn over Expositors, not only to lay down my own, but also briefly to insert those reasons, which pondered in my thoughts, made me see a necessity to forsake the old beaten paths, and seek a new: wherein I can speak it truly, I have not desired to be singular (though oft necessitated so to be) nor forsaken any man, so far as by right reason I have been able in my most serious thoughts, to bring his opinion, and the truth together; and where I could not, though I highly reverence the men, as inestimable of more worth for grace and abilities both, then a hundred such as my self, yet have I not durst to follow them, because I have taken it up as my resolution in this day (which through the grace of God assisting, I shall hold unto) not to follow any man, or men living, though I honor their holiness, and love their parts, any farther then I can see the truth, and them to follow that, nor for any respect whatsoever to forsake any man, so far as he appears to me to go with that; And in this resolution (as to the present work) I am confirmed, by considering that the knowledge of those Prophecies which relate to the last

times,

times, is to be attained, not ſo much by ſettling upon old received Principles, as by running to and fro *to ſeek new Light and further Diſcoveries.*

If any inquire of me as touching the reaſons, why I have forborn to mention the names of ſuch Authors, as I have had occaſion in this Diſcourſe to deal with; my anſwer is, becauſe I would not appear as an oppoſer of men, though for the love of truth I am an oppoſer of falſe Principles, which may be in the beſt man; and alſo becauſe I would not give juſt cauſe, by bringing the names of good men upon the ſtage, to any who yet are living, or the friends or lovers of ſuch as are deceaſed to be offended. I might adde another reaſon (with wiſhes it were otherwiſe) becauſe many Profeſſors in our dayes, are grown ſo wanton, that the very naming a good man, and ſhewing him to be in a miſtake, is enough to make his name of little eſteem, if not odious with ſome of them. And yet although I have ſuppreſſed names, have I alwayes laid the weight of their Reaſons in the ballance; not willingly concealing, nor extenuating by my laying it down, the ſtrength of any one Argument, that whilſt I was compoſing this Diſcourſe, I could meet with making againſt me; which for any to do, I have alwayes judged a manifeſt ſign of one, who rather ſeeks to make others think him a Victor, than to finde the truth.

Having given thee (Chriſtian Reader) this brief account of the riſe of this enterpriſe, and my progreſs in it, I have only two or three things to adde.

Firſt, In caſe thou art one who art a young beginner, whoſe face is but newly ſet towards Truth, to ſeek it, let me commend to thee this one rule amongſt many (which thoſe who wait for the Spirit ſhall learn) it being that which the Author (being ſuch a one as thy ſelf) finding himſelf wearied, and quite tired out in ſeeking

after

after truth, whilst he hath addicted himself to follow now the opinion of this man, now of that; being able all this while to settle upon nothing, hath in the end been forced (as in other things, so in this) to have recourse unto; which is, to take the naked Scripture, and read it over, and by some distinguishing mark made in the Bible to sever those Scriptures, which in the Prophets and elsewhere treat of the last times, from other Scriptures whose subjects are different; which done, thou shalt then be able, by the help of thy mark, to turn thy Bible over, and in a few hours to consider all that from one end of the Scripture to another, hath special relation to the last times (or by making a different mark to any subject into which thou desirest light) whence having first by comparing the whole together founded thy self upon such Principles as are contradictory to no part, thou shalt then be able to pass a right judgement upon the different minds and sayings of Writers, knowing when and where to chuse and refuse, as they agree with, or differ from the substance of that truth which in Scripture hath special relation, either to such a Time, or such a Subject, and as where this is carefully and understandingly done, there will be little need of the multitude of Authors; so where it is omitted, there will be little else save confusion to him that shall turn them over. And this let me say further, in doing of it, thou mayest promise thy self (through the help of the good Spirit) more full satisfaction then I will promise thee, from what I have written, or from any Book extant that ever I met with besides the Bible, and willingly I would have been here at the pains to have pointed out to thee those Scriptures whose subject is the last times, but that I judge that to read over thy Bible diligently thy self, and mark them out, will do thee much more good.

Secondly, In case thou art one whose delight and

study

ſtudy runs this way, to pry into the myſteries of the laſt times, if he might teach, who indeed hath more need to learn, I would ſay, make ſtops ſometimes, and look round about thee, leſt while thou art running on, ſuppoſing thou ſeeſt thy way before thee, thou doſt unawares out-run thy Leader, which if thou doſt, thou wilt ſtreightway be woodded, and wildred, and go to work with thy reaſon only, (which will never make good work) to hew the way thou ſhouldſt go in; And further, never fear to make a turn out of the common road (though ſtanders by cry, you are out of the way) if ſo be thou perceiveſt truth to have taken that path before thee.

Thirdly, If thou art one who art offended at the viſible diſpenſations of this age, and upon that account no friend to ſtudies of this nature, I only ſay, perhaps thy readineſs, to be offended at what is done, and doing at this day in the world, ariſeth hence from a not obſerving the ſigns of the times; *ſtudy therefore theſe things a little; and more, take a wiſe mans counſel, Act.5.36.* Refrain from cenſuring and oppoſing, for if the work now doing in the world be of men, it will aſſuredly come to nought; but if of God, happily whilſt ye oppoſe, ye ſhall be found to fight againſt God.

Fourthly, and laſtly, Whatſoever thou art, receive not what is written without triall, nor throw it away (upon a looſe triall) with a Tuſh; the one is an enemy to thy comfort, for he that ſwallows meat whole, taſtes not the ſweetneſs of it; the other may be to thy light, for he that's reſolved to open his eyes but half way, muſt expect to ſee men like trees. And as things are not written with a ſpirit of infallibility, ſo as that all muſt be received; ſo neither (I hope) is any thing put in with ſo much levity as deſerves to be caſt out with a Tuſh; but rather lay Scriptures together, weigh things well, and then judge; Thus the Bereans *did, and are called*

noble

noble for so doing; whereas those who take things upon meer trust, and those who throw them away without any triall, are neither of them noble.

Only in case of trial, do not for one single Scripture, which may seem to thee to contradict any part, reject the whole, but rather lay Scripture to Scripture, till the whole of Scriptures is brought to some harmony, by which time possibly thou mayest see reason to be of my mind; if not, a better harmony being found, I shall (I so hope at least) with thanks for light, willingly relinquish my own, and come to thine.

And further, In case some things upon diligent search do evidently appear to be mistakes, do not therefore because of some weeds, throw away all the corn; he that will eat no corn, but what grew up without weeds must eat none at all; he that thinks to have truth from such imperfect creatures as we are, without error, erres himself whilst he so thinks.

And lastly, In case thou seeing reason for it, dost receive things, receive them not as bare notions, which will be little benefit to thee, or comfort to me, that I have laboured only to fill mens heads; but now and then suck upon them in thy Meditations, perhaps thou mayest find some sweetness in them, they have not been all dry bones to the Author in composing; who therefore in his composure hath studied plainenes and brevity (so far as will stand with weak capacities) that things might be fitted the more (without being tiresome or tedious) for thy meditations.

Let none wonder I have written out so many Scriptures at large, they were sent to me in writing, I thought they might be so to thee in reading, and it hath been sometimes a question with me, whether a defect in this, and a bare quotation of Chapter and Verse, hath not made the Writings of some more dry to the

Readers

Reader, then otherwiſe they would have been?

I have no more (Chriſtian Reader) *ſave to beg thy prayers for me, in doing which, let me obtain thus much; That in caſe the Lord make any thing either in this, or my former part uſeful to thee, and affecting to thy heart, that in the midſt of thy joyes, thou wouldeſt not forget to ſend a groan or two to Heaven in the behalf of the poor unworthy Author (who would not, had he not much need thereof, ſo publickly make this requeſt, and having need, is glad he can do it) that the Lord would make, and keep him very humble, that the improvement of a talent of gifts, may not at all be prejudicial unto grace; Withall, that he may not at laſt, having preſſed others to the work of their Generation, be himſelf found negligent, and as an unprofitable inſtrument be laid by therein, which he can never look down into his own heart, but he ſeeth real cauſe to fear, from which yet he hopeth (Saints helping together with prayers for him) he ſhall be kept, who is,*

One that eſteems it a moſt glorious Priviledge to be of the number of thoſe who follow the Lamb whitherſoever he goes.

J. T.

GENE-

GENERATION-WORK;

The Second Part.

Wherein is shewed what the Designs of God abroad in the World may in all likelihood be, at this present day, and in the days approaching.

Being an Exposition of the Seven Vials, *Revelations 16.*

The Introduction.

AS the Holy Ghost in the *precedent Chapter*, and the *first verse of this*, hath laid down several things as *preparatory* to the following Vision of *Pouring forth the Vials*: So do I judge it a thing most meet and safe in this our *Exposition* to walk by the same Rule; and *first* of all, as an *Introduction* to the whole, to commend to the consideration of the Reader, these few Propositions.

I. PROPOSITION.

That the time of pouring forth the Vials, is then to begin when Antichrist is going off the Stage, and true Reformation hath gotten some footing, and the Church of Christ which before lay hidden, and invisible begins to appear.

This

This is clear Chap.15.2,5. where as *Antecedent* to the powring forth of the *Vials*, we have,

1 *Victory gotten over the Beast, and over his Image*-- verſ.2, which is not in ſuch a ſenſe to be underſtood, as though the *Beaſt*, his *Image*, *Mark*, ſhould hereby be aboliſhed or deſtroyed: For then what need would there be of any *Vials* to be poured forth upon the Beaſt afterward, the work being done, and he deſtroyed already; or why ſhould his *Mark*, and *Image*, be mentioned again in the firſt *Vial*? But the meaning is (as I conceive) that Saints immediately before the Vials begin to be poured forth, ſhall ſo far have gotten the victory over the Beaſt, as concerns either the ſafety of their own perſons, or the doing of the work; yet Antichriſt ſhall not have power over them to make them ſubject themſelves to him, allow of his Image, Mark, the number of his Name; or elſe to perſecute them, kill them with the ſword, as in former times he hath done; nor ſhall he have ſuch a power as to hinder them in the work they are going about, of powring out the Vials.

2 *The Saints who have obtained this Victory, ſtand on a Sea of glaſs mingled with fire*, verſ.2. noting, that the Saints at this time, ſhall have attained to ſome degrees of purity in Doctrine and Worſhip, ſo far at leaſt, as to *diſcern* and *renounce* the groſs Idolatries of Antichriſt, which are ſet forth by his *Image*, *Marke*, the *number of his Name*; though yet they ſhall not have attained to that purity the Church of Chriſt injoyed before the corruptions of Antichriſt crept into it; For then there was a *Sea of glaſs, clear as chryſtal*, Rev.4.6. here is a *Sea of glaſs*, but not yet ſo clear as Chryſtal. Though this Reformation ſhall be pure, in reſpect of the impure and filthy puddle of Antichriſtianiſm, yet ſhall it have ſome mud in it, in reſpect of the purity of the *Primitive* ſtreams. And whereas this *Sea of glaſs* is ſaid to be *mingled with fire*, it de-

notes, that the Saints in struggling with the Beast shall not be without some sufferings on their part, though the victory fals to them, yet a mixture of suffering shall go with the victory: And also (as the wisdom of God is manifold) it may denote, that the contenders against the Beast, shall not as yet be so one amongst themselves, but that there shall remain hot jars and contentions amongst them, one party against another.

3 *The Temple of the Tabernacle of the Testimony in Heaven is opened*, vers. 5. That is, The true worship of God in his Church, which before was hidden and private; Saints worshipping God by stealth in corners, shall now begin to be publick and visible; though as yet this worship shall not be in so perfect and *fixed* a way as afterwards, therefore set forth by the Temple of the *Tabernacle*; for although the true worship of God was in the *Tabernacle Moses* built upon the first coming out of *Egypt*, yet was the Tabernacle *moveable*, and the Worship therein not in all things so compleat, as in *Solomons* Temple afterwards.

Now find out the time to which these three Characters do most exactly agree, and then we have found the time *where* we are to begin the *Vials*; which not here to hint, I shall hence onely observe, That all those Expositors which begin the Vials with the *Primitive* times of the Church, or those who coming lower, do yet begin whilst the Man of Sin was in his greatest state and strength, are not to be followed as guides in this thing; To all which Expositions, though nothing else were to be opposed, yet it is sufficient that the *Vials* are called the *seven last plagues*, Chap. 15. 1.

II. PROPOSITION.

That the Vials are to be poured forth by Angels onely coming out of the Temple, cloathed in pure and white linnen, having their breasts girded with golden girdles, Ver. 6.

The

The meaning is, That the Instruments God will imploy in doing of the work (at leastwise for the swaying and ruling party amongst them) shall be such as have renounced the false Idolatrous worship of Antichrist, and imbraced so far as their light goes, the true worship of Christ, in which respect they are said to come *out of the Temple*; whose conversations shall be pure and unspotted, therefore cloathed in *pure and white linnen*, and their designs and actings for God in managing this great business (how ever judged or scandalized by others) shall yet be carried on with much sincerity, uprightness, and integrity, which as a *golden Girdle* shall be upon their *Breast*.

Hence not the *Turk*, nor the *Jews*, nor any of the Antichristian Princes or party, nor any other who are unconverted Idolaters, false Worshippers without the Temple, can be looked upon, or interpreted, to be the *Angels* of any of the *Vials*.

III. PROPOSITION.

That Gods call to the Angels of the Vials to pour out their Vials, is to be principally looked for out of the Temple.

The *matter of* their work is to be looked for in the *word*, that what they do be agreeable to that Rule; but the *Call* to go about the work, that is, without delay to *pour out this*, or that *Vial*, is mainly to be looked for *out of the Temple*. Chap. 16.1. *I heard a great voyce out of the Temple, saying to the seven Angels, Go your ways; and pour out the Vials of the wrath of God upon the earth.* The meaning of the word, is not as if by one general command from the Temple, all the Angels were authorized at once to pour out their *Vials*; no, but as the Angels were distinct, so they had distinct *calls*; yet the *Call* of each came as a *great voyce*; that is, with much power out of the *Temple*; God first setting it strongly upon the hearts of his people in his *Temple*,

that such a work is to be done (*I Jesus have sent my Angel to testifie these things in the Churches, Chap.* 22 16.) who thereupon with a *great voyce* cry mightily to each Angel (*i.e.* such instruments as they see God hath raised up, and impowred) to do that work.

Yet understand this, I am now speaking not so much of the *general Call*, as a more *particular* and *special Call*, peculiar to this time of the Vials. The general *Call* to *Generation-Work* is (as hath been proved in my first part) *dispensation*, but now at this time, besides the Call of Gods *dispensations*, the instruments God shall raise up to ruin the Whore, shall have a more *particular Call* to this work, to the end they may neither flag nor draw back, namely the *loud and uncessant cry of the Temple.*

First, *Hence* the general voyce or cry of Gods people out of the Temple, is much to be heeded in that age, in which the *Vials* are pouring forth.

Hence secondly, Extraordinary actings, or actings in a strange and extraordinary way, are to be looked for, whilst the *Vials* are pouring forth; for is it not a wonderful and an extraordinary thing to attempt things new, and in former ages unheard of, and that upon this account chiefly, that it is the general voyce, and cry of Saints, that they have it upon their hearts, this work must be done.

IV. PROPOSITION.

That the subject of each Vial, or the things or persons each Vial falls upon, are such onely as God hates accounts his enemies, and chiefly things pertaining to Antichrist. This is clear, for,

1 The *matter* of each Vial is *pure wrath*, yea *fu wrath*, as Chap. 15. 1. 7. Chap. 16. 1. and *pure* and *fu wrath* is proper onely to such.

2 Each Vial is poured out upon the *Earth*, Chap. 16. 1 *i.e.* things *carnal* and *earthly*, persons out of Church and aliens to the Commonwealth of *Israel*; *Earth* her being

being oppoſed to *Heaven*, the true Church of God, or Spouſe of Chriſt.

3 The Vials in particular will evidence this; For the firſt Vial falls upon ſuch as had the *Mark* of the Beaſt, and worſhipped his Image, Chap. 16.2. The third upon ſuch as had *ſhed the blood of Saints*, and in requital had blood given them to drink, verſ.6. the *fourth*, *fifth*, and *ſeventh*, upon ſuch as *blaſphemed God under theſe plagues*, yet *repented not to give him glory*, verſ.9,11, 21. And for the other two, that they likewiſe fall upon ſuch, will better appear hereafter, when I ſhall come to open the ſubject of each Vial.

Hence, not Chriſt himſelf, not the Scriptures, not the Church or people of Chriſt, nor any ſuch like thing, nor the inanimate creatures, as the *Sun* or *Elements*, may be accounted the ſubject of any of the Vials,

V. PROPOSITION.

That the effects of one Vial, do oft times run into another Vial.

My meaning is, the immediate following Vial, or the Vial following that may ſometimes be poured out before the Effects of the foregoing Vial are wholly ceaſed; For although an order is ſo to be obſerved (the Holy Ghoſt having laid it down) as that we muſt not conceive all are to be poured out at once; yet it is unbecoming the Majeſty of God, to tye him up ſo ſtrictly to order, as to conceive the *punctum* of time ending one Vial, to be the beginning of the next. If man in his imployments be not ſo to be tyed up, much leſs God.

Hence we are not to ſtraiten the *work* of the *Generation* to one Vial onely, that which for preſent we are under, becauſe ſuch may the caſe be, that before the Effects of one Vial are over, God may call upon his Servants (his Providence opening a door thereunto) to pour out another.

VI. And last PROPOSITION.

That the Terms and Phrases relating to the Vials, are not to be understood in a litteral, (unless where either the Text it self, or consent of other Scriptures inforce it) *but in a metaphorical sense.*

For if we take the *Earth, Sea, Rivers, and Fountains* of waters, *Sun, Air, &c.* in a litteral sense, how should a Vial of wrath poured out on these, be any whit more prejudicial (without a miracle) to Gods enemies, than his friends, who partake of the benefit of these in common with the other? Yea, how contrary to reason would it be, so to interpret the *third Vial*? for (as one saith) did ever Rivers and Fountains of waters litterally *shed the blood of Saints*? or did God ever (in way of revenge) give them blood to drink?

Hence, Those of the Popish party, and such of our own as would put a litteral interpretation upon the things here spoken of, are mistaken.

These few things (from which in the general some light already hath been afforded us, and of which more particular use will be found hereafter) being premised; I now come to treat of the *Vials themselves*, and of each in their order.

VIAL I.

1. *The* SUBJECT *of it*,

The EARTH.

Verſ. 2. AND *the firſt went and poured out his Vial upon the Earth.*

Of the whole Univerſe, *Earth* is the moſt groſs part; *Air* is of a ſubtle nature; *Water* of a more groſs; Earth the groſſeſt of all, as being the dregs and ſettlements of the whole. By *Earth* then, we are not here to underſtand, *Earth* as oppoſed to *Heaven*, i.e. the true Church, as verſ. 1. but the *Popiſh Earth*, viz. the groſſer part of Popery, or the Lees and Dregs of that Religion, oppoſed to the finer parts of it. Now theſe Lees and Dregs are no other but that damnable *Doctrine* of the Papiſts (by which Chriſts Mediation and Prieſtly Office, and ſo conſequently the very foundation of Faith and Salvation is deſtroyed) which maintains Juſtification by works, upon which *poyſonous deadly root* do grow the filthy abominations of their Maſs, their Croſſes, Indulgences, Invocation of Saints, Purgatory, Penance, Pilgrimages, Monkiſh-life, *&c.* which in reſpect of their *Diſcipline*, though that be impure, may yet well be called the Dregs, as being far more impure.

Upon theſe filthy *Dregs of Romiſh Doctrine*, began the firſt Vial to be *poured forth* by *Luther*, and other Worthies of thoſe times, who by the light of truth made ſuch a diſcovery of the unſoundneſs, yea, perniciouſneſs thereof, as that now the ſame began to be odious in the eies of all. And that here (and no where elſe, either

ſooner or later) we are to *begin* the Vials, is clear, becauſe no time doth ſo exactly agree to what wee have ſaid concerning the time in our *firſt Propoſition*, as this doth.

That diſcovery of the filthineſs of theſe things, which was more ancient, in the times of *Wickliff*, *Hus*, the *Waldenſes*, and *Albigenſes*, could not be any part of this Vial, for the grounds of our *firſt Propoſition*; and alſo becauſe that diſcovery ſerved onely to deliver the faithfull ones of thoſe times, from the *poyſon* of theſe abominable *Errors*, not having any ſuch effect as to deſtroy them in others, for they remained ſtill in credit with the generality.

2. *The* EFFECT.

A noyſom and grievous Sore. And there fell a noyſom and grievous Sore upon the men which had the Mark of the Beaſt, and upon them which worſhipped his Image.

Our Expoſitors do generally underſtand this *Sore* to be that inward vexation, envy, wrath, fury, madneſs (which as an inward *Sore* torments thoſe in whom it is) that befell the *Prieſts*, *Monks*, *Canoniſts*, with all that Rabble, who had the Mark of the Beaſt, and worſhipped his Image, upon the pouring out of this *firſt Vial*. But according to this Interpretation, the Effect of the Vial ſhould be no other, but a tormenting of the men who were the upholders of the evil, and not a deſtruction of the evill it ſelf; whereas indeed the proper and natural Effect of every *Vial*, is a deſtruction of the thing it falls upon. It is not amiſs therefore to ſeek yet ſome other interpretation of theſe words. And what if we ſay thus? That look as it is with a man, or men, that have noyſom grievous *Sores* upon them, others *loath them, withdraw from them*, cannot bear their preſence or company; So did it now befall the men who were

were the Authors and Aſſertors of theſe abominable Idolatries.

The generality of the people who before adored them as Gods, not once calling their principles or practices into queſtion, did now by the pouring forth of this Vial, come ſo palpably to diſcern the groſs and horrible Idolatry of theſe their Forgeries, as that they began to *loath* and *abhor*, not only the things themſelves, but the very *Aſſertors of them*, and to *withdraw* from them as infectious perſons, full of *grievous and noyſome Sores*; ſo that now they can no longer delude the people, and draw them to a loving and liking of theſe things, as formerly they had done; no, but themſelves with their principles and invention are become odious, and a filthy ſtinking Sore in the eyes and noſtrils of the Commonalty. *Which Effect*, how evidently it did ſhew it ſelf in *Germany*, and here with us in *England*, and alſo in other Nations, about this time, upon the preaching and writing of the forenamed Worthies, with others their fellow-helpers, is by many ſufficiently recorded.

Thus much as touching the firſt VIAL.

VIAL II.

1 *The SUBJECT,*

The SEA.

Verſ. 3. *AND the ſecond Angel poured out his Vial upon the Sea.*

By *Sea* here, we may *not* (as ſome) underſtand *Nations*, becauſe they are a part of the Subject of the next Vial.

Nor yet (as others) the *corrupt Doctrines* of Antichriſt, concluded upon in the Council of *Trent*, which (ſay

(ſay they) the learned *Chemnitius* poured out this Vial upon, in his Book called, *Examen Concilii Tridentini*, becauſe (as hath been ſaid) the former Vial fell on theſe, to which (the Subject being ſtill the ſame) it is more proper to refer the labours of thoſe godly men, who after *Luther*, ſtill continued to lay open theſe things in their colours, than to account the ſame, the pouring forth of another Vial.

Nor yet as a later Writer, the *Political ſtate of the Roman Empire*, which did ſuffer detriment by the late *German* War. 1 Becauſe the Effect of that War fell as heavy upon Gods people there as his enemies; whereas the Vials are upon enemies only, as our fourth Propoſition proves.

2 Becauſe notwithſtanding thoſe ſhakings, the Empire is yet ſtanding, whereas the ſhaking of the Vials is ſuch a ſhaking, as deſtroyes and removes the thing ſhaken.

3 Becauſe the *German* Empire is (as in its place ſhall appear) the Subject of another Vial.

But by *Sea* we are to underſtand the *Diſcipline* of *Rome*, as under the former their *Doctrine*; or to ſpeak better, the *Romiſh Hierarchy*, in whoſe hands the power of *Diſcipline* lyes, made up of a *Pope*, *Cardinals*, *Archbiſhops*, *Biſhops*, together with the *inferior Clergy*, who receive their power and ſtanding from theſe, which is by themſelves called, and to us known, by the name of the Sea of *Rome*, the *Popes Sea*, the *Cardinals Sea*, the *Biſhops Sea*, *&c.*

And truly this monſtrous Beaſt, though his Riſe is out of the *Earth*: Rev. 13. 11. yet doth he exerciſe all the power of the *firſt Beaſt* (verſ. 12.) whoſe Riſe was from the *Sea*, verſ. 1. and therefore is not amiſs called in this ſecond Vial, where the downfall of his power is ſpoken of, by the name of the *Sea*, whence his power is primarily derived.

And

And indeed, look what neer affinity there is betwixt the Sea and the Earth, they bordering *one* upon another, the same is betwixt *Discipline* and *Doctrine*. And as the *Sea* girts in the *Earth* on every side, so that which is as it were the Girdle, holding together all the gross, earthly superstitions, and inventions of Antichrist, is an absolute tyrannical power of Discipline, imposing principles, wayes, and forms upon the consciences of men wheresoever the same is set up.

If you ask me, *When was this Vial poured forth?* I answer, In the yeer of our Lord, 1641. it had its beginning, (though the Effects of it are not wholly over as yet) when the Parliament of *England* did vote down *Arch-bishops, Bishops, with all that crew, root and branch, declaring their office and standing to be Antichristian*; for although some sprinklings of this Vial fell on them before, yet the pouring of it forth, which gave them their fatal and deadly blow, cannot more fitly be applyed to any time than to this, when by the Law of a Land, yea that Land too, which is by some reckoned the first of the Horns of the Beast, the just judgement and indignation of the most High was poured out upon them, in such maner, as that not only they, but all other ever since, who have gone about to assume to themselves a Lordly power over Christs little flock, have fallen through the powerful Effects of it.

And that which will not weaken this Interpretation in case it be considered, is, that as the two great things of Jesus Christ that Antichrist had invaded, were his Priestly office, and Kingly; The first by his pernicious *Doctrine*; The second by his absolute tyrannical *Discipline*: So the first remarkable blow that Antichrist ever suffered, was in detecting and destroying his cursed *Doctrine*, and gross Idolatries by it maintained, with which he had made an invasion upon the mediation and *Priesthood* of Christ; which

which being done, becauſe yet Chriſts *Kingly* office was invaded by an Antichriſtian Lording *Diſcipline*, Chriſt therefore (that he might fully recover his own, before he invades his enemy) makes it his next attempt to regain into his own hands his *Kingly* Power and Authority, which to do, the very next remarkable blow that befalls the Man of Sin (after the hot controverſies about Chriſts Mediatorſhip, and our juſtification by Chriſt alone began to ceaſe, the Saints in this having obtained a compleat victory, and given their Adverſaries both the rout and ruine) is in his Lordly Tyrannical *Diſcipline*, which ſtraitwayes now begins to be queſtioned; yea not onely queſtioned, but finally is ſhaken, yea thrown down as Antichriſtian, and that by Law.

If it be ſaid, That *Arch-biſhops, Biſhops, &c. are but an inferior and an inconſiderable part of the Romiſh Hierarchy, and therefore the downfal of theſe, ſeems to have too much put upon it, whilſt the ſame is made a principal Effect of that Vial, which is poured out upon the Hierarchy it ſelf.*

To that I *anſwer*, though inconſiderable and inferior, yet are they a part of the *Hierarchy*, whoſe ſtanding is by the ſame power, and upon the ſame bottome with the reſt: And had it not been for a Vial of wrath poured upon the *Hierarchy* it ſelf, theſe as *parts* of it could not have fallen: Neither is it neceſſary that the pouring out of the Vial, ſhould ſweep away the *whole* at once, for that were to deſtroy Antichriſt with *one* Vial, and not with *Seven*.

If it be further *objected*, that *this hath been done but in our Iſle of Great Britain, the Hierarchy even at this day in moſt of the Kingdoms ſubjected to the Beaſt being in as full and abſolute power as ever.*

My anſwer is, That ſo long as the Iſle of *Brittain* is reckoned amongſt the Horns of the Beaſt, it is ſufficient, though

though but in one Horn this be done; for neither did the former Vial extend it ſelf to all the parts of the Papal Kingdome (for the greater part lye rolling in the very Lees and Dregs of Popery unto this day) nor indeed ſhall any of the Vials, the laſt excepted, be poured out upon the Kingdome of the Beaſt in general, but ſome fall upon one part of it, ſome another.

2 *The* EFFECTS.

1 *EFFECT.*

The Sea becomes as the blood of a dead man.

And it became as the blood of a dead man.

That is, That Hierarchy which before went for pure and Apoſtolical, did now appear through the pouring out of this Vial upon it, to be a *Sea of blood, i.e.* a wretched Seat of cruelty; yea *blood of a dead man, i.e.* corrupt, filthy, ſtinking.

2 *EFFECT.*

Every living ſoul in the Sea dyes.

And every living ſoul dyed in the Sea.

That is, All thoſe who ſtand by the power of, have their dependance upon, or livelihood from this *Hierarchy*, are by the Effects of this Vial, *deſpoyled* of this their Anti-chriſtian ſtanding, power, and livelihood, and ſo *dye* a civil death.

How viſible theſe Effects, for a great meaſure, have already been with us in *England*, and will be more as yet, before the after-drops of this Vial are over (which if I miſtake not, the preſent National Miniſtry in *England*, being but as twigs growing upon the former ſtock, both muſt, and ſhall feel) it is in a manner ſuperfluous here to adde. And although I conceive the Providence of God hath brought us at this day under the next Vial, yet

is

is there ſtill a relique of this behind; the Effects of one Vial ordinarily running into another (as in our fifth Propoſition) and a generation of men that have long deſerved it, yet for the greater part of them hitherto ſcaped the blow, ſhall feel it.

Thus much as touching the ſecond VIAL.

VIAL III.

1 *The* SUBJECT

The Rivers and Fountains of waters.

Verſ. 4. *AND the third Angel poured out his Vial upon the Rivers and Fountains of waters.*

By *Rivers* and *Fountains* of *waters*, we are not here (as moſt) to underſtand the Biſhops and Doctors of the Romiſh Synagogue, becauſe (as hath been proved) the foregoing Vial fell upon them.

And alſo ſecondly, becauſe though they have been cauſers and promoters of ſhedding the blood of Saints, yet the act of blood-ſhedding hath ever been by another power, to whom being condemned, they were turned over to be executed; and as the blood of Chriſt, though cauſed by the *Prieſts*, is yet ſaid to be ſhed by *Pontius Pilate*, becauſe by his power the thing was acted; So the continual blood-ſhed of Saints in the Kingdome of *Antichriſt*, though cauſed by the Biſhops, may yet be ſaid to have been done by the Civil power, becauſe by that power the thing hath been acted.

That by *Rivers and Fountains of waters*, the Jeſuits ſhould be here meant (as a late godly Writer judgeth) ſeems not probable to me; 1 Becauſe they are no where in all this Book ſet forth by any ſuch name. 2 Becauſe had this Vial been poured out, and that (as is judged) ſome

yeers

yeers paſt upon theſe, moſt ſurely this generation of men had not been ſo rife and active, and that in all places, as at this day they are. 3 The Jeſuits (ſetting aſide what they have done in a ſecret way by Treachery, and that of ſome few only) have not been actors any whit more in *ſhedding the blood of the Saints*, than their Fellow-companions the Biſhops and Doctors of the Romiſh Synagogue. 4 And laſtly, The time aſſigned for the doing of this, was many yeers before the ſecond Vial was poured forth, and therefore a thing moſt unlikely that this ſhould be the meaning.

A late worthy Writer upon the Vials, in this (as in many things elſe) varies from the common-road of Expoſitors, underſtanding by *Rivers, States, and Kingdomes, by Fountains of waters, the Heads of theſe*, namely, *Kings, Parliaments, Statſmen, &c. upon whom this Vial is poured forth.*

To this I do the more readily aſſent.

1 Becauſe the former Expoſitions cannot ſtand, for the reaſons aforenamed.

2 Becauſe the ordinary uſe of the words give this to be the meaning; For *Rivers* and *Waters* in Scripture-phraſe ſignifie *People* and *Nations*, Ezek.32.2. *Son of man, take up a lamentation for Pharaoh King of Egypt, and ſay unto him, Thou art like a young Lion of the Nations, thou cameſt forth with thy Rivers, and troubledſt the waters with thy feet, and fouledſt their Rivers.* Iſa.8.7. *Now therefore behold, the Lord bringeth upon them the waters of the River ſtrong and many, even the King of Aſſyria.* Rev.17.15. *The waters which thou ſaweſt, where the Whore ſitteth, are peoples, and multitudes, and Nations, and Tongues.* The Fountain in common language is as much as the *Head* of a River, whence it ariſeth, and by which it is nouriſhed.

3 Becauſe the reaſon of the Vial, verſ.6. *For they have*

have shed the blood of thy Saints, doth (as but now was shewed) more fitly agree to those who have hitherto been the Actors in shedding the blood of Saints, than to any other.

4 Because this Interpretation doth make a glorious concurrence and harmony, betwixt the order of Gods workings hitherto (since the Vials began to be poured out) and the order of the Vials: For the first remarkable thing wherein the hand of God appeared against the Beast, was in the detection of, and destroying his damnable *doctrine*, and abominable Idolatries. Next pouring contempt upon, and pulling down the *Antichristian Hierarchy*. And the very next thing remarkable since that, hath been the shaking of some *Nations*, and removing from their seats their *Kings* and *great ones*, who were secret friends unto, and supporters of this Throne of iniquity; accordingly, the first came under the *first Vial*, the next the *second*; And why may not the *third*, being a thing remarkable, and distinct from the other, come under this *third Vial*, we are now speaking of?

2 *The* EFFECT.

The Rivers and Fountains of Waters become blood.

And they became blood. That is, Wars do arise in those Nations subject to this third Vial, to the involving the people in blood, yea causing the blood of chief Heads and great ones to be poured forth. How within these few yeers past, our *Rivers* in *England*, and the places subjected to it, have run blood, yea the *Fountain* head hath sprouted blood, is sufficiently known to all men. Now the reason why I interpret *blood* here according to the *Letter*, is, because a necessity so to do lyes upon me, and that from the very words, for *such blood* as hath been shed

shed by the *Rivers* and *Fountains* of waters, *such blood* by way of retaliation is given them to drink, vers. 6. but *blood* hath been shed by them in a litteral sense, therefore God in their own kind, repays them again, and *they become blood.*

3 *An* ADJUNCT.

(Which I so call, rather than an Effect, because properly it is not an Effect) and that is, *A Justification of God in these terrible executions of his wrath upon them.*

1 By the Angel of the Waters.

Vers. 5,6. *And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:*

For they have shed the blood of Saints, and Prophets, and thou hast given them blood to drink, for they are worthy.

The Angel of the *Waters*, is that Angel who shall be used to pour out the Vial of Gods wrath upon the *Rivers and Fountains of waters*, called *Angel of the waters*, because he hath a power over the *Waters*, to pour out Gods wrath upon them; Which *Angel* shall at this day acknowledge, that notwithstanding the things themselves done by *this Vial*, are strange, and to be wondred at, things unthought of, unheard of; yet being done, that the hand of God in them is marvellously *just*, and to bee magnified of all his people, being the *just* recompence of the injuries offered to, and the blood of Saints. How in the midst of those great and wonderful changes, and revolutions that of late yeers have been in *England*, the hearts of all those who have gone along with God in these his glorious dispensations and mighty works of wonder, have been (notwithstanding the continual offence of others, and of the greater part) carried out to *justifie*

God, and say, *Thou art righteous, O Lord, &c.* cannot by them be forgotten.

2 *By another* out of the Altar.

Vers.7. *And I heard another out of the Altar say, Even so, O Lord God Almighty, true and righteous are thy judgements.*

The *Altar* was the place upon which Sacrifices being slain, were laid to be consumed. It signifies a suffering condition, and so is used Rev.6.9,10,11. *I saw under the Altar the souls of them which were slain for the word of God, and for the testimony which they held. And they cryed with a loud voyce saying, How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?* Only with this difference, the sufferings there spoken of were unto death, and martyrdome, and therefore they are said to be *under the Altar*; but here, though their sufferings are great, yet not to death, and therefore they cry out of the *Altar*, though they are upon the *Altar*, yet not so, but that they can still give testimony to Gods work in the world. The *second Testimony* therefore coming out of the *Altar*, or from the *Altar*, denotes the persons bearing this testimony to be such as lye *under great sufferings*, who out of the *Altar, i.e.* in the midst of all their persecutions, do yet give testimony that the strange astonishing and unwonted Effects of this Vial, are no other but the true and righteous judgements of God, inflicted upon those, upon whom this Vial is poured out.

How sutable hereunto is that *Testimony* not long since sent over, by some exiled *Bohemians* from *Lissa* in *Poland*, to us in *England*, written by one of the *banished* in a little Book, intituled *Clavis Apocalyptica*, who in pages 1. 3. 104. speaking of the *great Revolutions in the Isle of great britain*, and particularly mentioning that of the *Fountain Head becoming blood*, he (though yet as one amazed

amazed at the thing) ſaith thus; *We muſt by vertue of that clear Text, ſay with the Angel, Lord, thou art righteous, becauſe thou haſt judged thus.*

Two things from what I have ſaid, are worthy obſervation.

Firſt, That this Vial hath a *double* atteſtation going along with it, (which is not found in any other Vial) of the Righteouſneſs, Juſtice, and Equity of the things effected by it; Why ſo? I take the *reaſon* to be this, becauſe the things done under this *vial*, ſhall be ſo ſtrange and amazing; ſo beſides the ordinary path and courſe of Providence, and without former Preſident, as that the legality and juſtice of them ſhall be called in queſtion by moſt; and therefore we have a *double Teſtimony* (that out of the mouth of two Witneſſes, or two ſorts of Witneſſes, the righteouſneſs of Gods wonderful works might be made manifeſt) confeſſing Gods hand herein, and the ſame to be *moſt righteous* in the doing of them.

2 *The perſons bearing this teſtimony are*;

1 The *Angel of the waters*; that is, the inſtruments themſelves, that God will uſe to do theſe great things by, who ſhall in their conſciences be abundantly ſatisfied, and bear publick teſtimony that the things are righteous. 2 Another *out of the Altar, i.e.* Saints in a ſuffering condition from ſome more remote place, who hearing theſe things ſhall alſo cry, *Lord thou art righteous.* Why do theſe two bear witneſs only, and no other? The *Reaſon* may be this, To teach us that the effects of this Vial ſhall be ſuch, that hardly any but thoſe who are either deeply ingaged in pouring of it out, their hands, hearts, or prayers going with the work, or ſuch who are under great perſecutions for Chriſt, and thereby diſ-ingaged from all worldly intereſts, ſhall be able to ſay concern-

ing the things done, *Lord thou art righteous, in the doing of them.*

Obj. If it be said, *That there are Saints in Scotland and Holland, who in the time this Vial is pouring forth do suffer much. why do not they with these other, come in, and cry, Lord True, and righteous are thy judgements?* *I Answer,*

1 Because, though they suffer, yet are not they upon the Altar, under suffering for the cause of Christ, but rather upon the Stage of this world, suffering for love to a worldly interest, which fain they would uphold, when God is throwing it down. 2 Because they are mixed in the crowd with those men, and have shaken hands with that interest upon which this Vial falls, and therefore it is no wonder that the righteousness and justice of it should be hidden from their eyes.

Quest. If any now shall ask me, *What Nations I judge those are, that are more immediately subject to the Vial?*

I answer, England, with its Territories, the *Low Countries*, and *France*; And my *reason* is, because where the blood of Saints hath been in a more eminent manner poured out, there in all likelihood is this vial to fall, this being the reason of pouring it forth, *they have shed the blood of thy Saints*, vers.6. but setting *Germany* and *Italy* aside (which come under the two next *Vials*, and therefore not to be brought in here) it is in *England*, the *Low Countries*, and *France*, that the blood of *Saints* hath been most eminently shed, Witness the blood of *Saints* spilt in *England* in the dayes of King *Henry* 8. Queen *Mary*: I need not say King *Charles* his Reign too. In the *Low Countries* in the dayes of Duke *d' Alva*, who made it his boast, *that he had there put to death* 36000 *Protestants*, besides many that suffered there likewise under other Princes. In *France*, the cruel barbarous slaughter (which con-

continued for many yeers) of the *Waldenſes*, *Albingenſes*, the late horrid maſſacre at *Paris*, and in many other parts of that Kingdome; therefore though poſſibly the droppings of this Vial may afflict ſome other Nations, ſo far as the blood of *Saints* hath been ſpilt in them, and by them, yet more immediately, and directly (in ſuch manner as to break their whole frame, and alter their Civil conſtitution) this Vial falls upon *England* with its preſent *Territories*, the *Low Countries*, and *France*, whereof the firſt hath already felt it; the ſecond now feels it, and he who is coming to render recompences for the blood of Saints ſhed in the other, ſtands at the door.

Object. If it be ſaid, *But ſince the time that blood hath been ſhed in theſe lands, there have been* (eſpecially in *England*, and the *Low Countries*) *very great Alterations, the ruling powers who then were Papiſts being now Proteſtants; yea the generation of perſecutors is now extinct, and in their graves: How then can it be juſt with God to pour out the Vials of his wrath upon theſe Nations, and their preſent Heads, for what was done formerly, ſeeing theſe powers cannot help what their forefathers did, yea are reformed, and do diſclaim whatſoever in this way was done by them?*

To that *I anſwer*, out of the words of Chriſt to the hypocritical Scribes and Phariſees, *Matth.*23. who out of reſpect to the *Prophets and righteous men that ſuffered by their forefathers did build the Tombs, and garniſh the Sepulchres of the Martyrs*, verſ.29. ſaying, *If we had been in the dayes of our Fathers, we would not have been partakers with them in the blood of the Prophets*, verſ.30. And not only ſo, but alſo they were a mighty reformed generation, in reſpect of thoſe Idolatrous wayes their Forefathers walked in; yet becauſe they did ſtill retain that *hatred* to Chriſt, and true holineſs, in

their hearts, which was in their Forefathers, and the reformation they gloried in, was only outward and hypocritical; therefore, saith Christ, (verſ. 35, 36.) *upon them, and that generation ſhould come all the righteous bloodſhed upon the earth.* So may I ſay, though *England* of late yeers, reformed to what it was in Queen *Maries* dayes; and *Holland* at preſent is, to what it was in times of Popery; Yet becauſe the late *Head* and *Heads* of *England* had, and the preſent *Rulers* in *Holland* have the ſame *malice* and *hatred* in their hearts againſt the Truths and People of Chriſt, that was in the hearts of their Forefathers, and the Reformation that was in the one, and is in the other, only outward, and hypocritical; therefore it is *juſt*, exceeding *juſt* with God to recompence *the blood of the Saints* ſhed in the times of their Forefathers, or former Rulers, upon the *Heads* of the *Rulers* and *People* of this *Generation* Yea God will the rather do it, becauſe it is his way (as our inſtance proves) to puniſh the ſins of a prophane and Idolatrous Generation, upon a formal and lukewarm Generation, who have a ſhew of holineſs, but are enemies to the power.

Thus much as touching the third VIAL.

Hitherto the Vials foretel things paſt, and events anſwerable to the things foretold we have ſeen, ſave only that part of the third Vial, which doth more eſpecially relate to the *Low Countries* & *France*, which is yet behind. The events whereof begin already to ſhew themſelves but will in due time more fully appear. As for *England* it having drunk of this cup in the firſt place, and that ſo deeply, as that its old conſtitution is thereby deſtroyed, and withall the ſame being paſſed from us, it gives me ſome ground to hope (though not for our worthineſs) that the day of Gods wrath upon *England* is over; though yet for ought I know, ſome refining fire (being as the after-drops) to purge

purge out the remaining droſs (if otherwiſe it bee not done) may notwithſtanding be kindled amongſt us.

The following *Vials* ſpeak of things yet to come, and the events of them are *Prophetical* and therefore as we have great reaſon to be very jealous leſt through any contrived mould of Gods workings beforehand, ſutable to ſomewhat, which either our natural, or corrupt deſires, or our conceived fancies incline us to, or leſt through a pinning our faith too much upon the authority of others; or on the contrary, a deſire to be ſingular from all; or through preingagements to this or that particular party or intereſt; or ſtraining ſome notion which hath a truth in it too far; or any other ſuch like way or end, by which Saints loſe their guide, we ſhould unawares be drawn into miſtakes: So on the other ſide, to be very humble and ſober, much in waiting upon the Father of lights for light; as alſo, circumſpect in obſerving, wary in judging thoſe ſeveral hints which may be offered, or may offer themſelves for truth; to the end, if poſſible, and ſo far as is the good pleaſure of the Father, that truth ſhall be made known, miſtakes may be avoyded. Which that my ſelf may not ſwerve from in the following work, let the merciful Lord be the light and ſtrength of his poor ſervant.

VIAL IV.

1 *The Subject of it.*

The SUN.

Verſ. 8. *AND the fourth Angel poured out his Vial upon the Sun.*

By *Sun* here cannot be meant (as ſome) Chriſt the Son of Righteouſneſs; nor (as others) the Scripture revealing Chriſt; for the manifeſt truth of our fourth Propoſition,

as alſo becauſe according to either of theſe opinions) the Subject of this Vial, is made ſingular from all the reſt, for the Subjects of every of the other Vials are things evill, and peeces of Antichriſts and Satans Kingdome, and confeſſed ſo to be; but according to theſe interpretations, the Subject of this Vial ſhould be good; either Chriſt himſelf, or one of the principal things, and of greateſt value pertaining to his Kingdom.

A late worthy Writer, who interprets this *Sun* to be ſome high, eminent *Head of State*, who like a *Sun* in the Popiſh world upholds all; and by his ſplendor and government giveth ſtrength and luſtre to all; Like as the *Sun* in the created world, by its light and motion, guides and moves the forces of nature; he that hit the mark in general, but not having pointed who, or what this Head is, hath yet left room for a more particular inquiry.

By *Sun* therefore (as ſome others more fitly and rightly judge) we are in this place to underſtand the *German Empire*, or *Houſe* of *Auſtria*; but theſe alſo in the application fall under a miſtake. whilſt looking upon the late *German* War to be the Effect of this Vial, they bring us down to the fifth or ſixth Vials; which opinion for our two firſt reaſons laid down to diſprove the very ſame opinion (urged by another Author, and to another end) in opening the Subject of the ſecond Vial, cannot ſtand with truth.

And here, by the way, I cannot but give the Reader a hint, how eaſie a thing it is to be deceived by likelihoods; The *German* War having in it the likelihood of a *Vial*, hath given occaſion to ſome to bring it under the ſecond, to others under the fourth, whereas indeed it properly belongs to none. Spiritual prudence and direction from above, is wanting in nothing more than this, to judge aright of likelihoods.

Yet although in reſpect of the time they ſtep aſide, that

that yet they have judged aright concerning the Subject, is clear; becauſe the *Sun* here being to be underſtood of no other *Sun* than that which ſhines in the *Antichriſtian* world, or *Popiſh Horizon* (for it is upon that world, and that alone) all the Vials (the two laſt excepted) are to be poured forth) it cannot to any be ſo properly and partly applyed, as to the *German Empire*, or the *Houſe* of *Auſtria*; which although for preſent, through the late War, it hath ſuffered an eccliſpe in reſpect of its former luſtre and beauty; yet was it when *Antichriſts* Kingdome was in its higheſt altitude, and the top of its glory, the very *Sun*, and glory of that Kingdome.

And that which doth yet more ſtrongly confirm me in this conjecture, is, the conſideration how exactly the ſame, according to this interpretation doth agree both to the time and place of the Witneſſes killing, and riſing; for that they about this time lye dead in that ſtreet of the Great City, (the very, and only place they are to be ſlain in) and ſhall ſhortly there ariſe; ſome weighty grounds for proof hereof, are laid down by the worthy *Author* of *Clavis Apocalyptica*, of whom mention was made in the foregoing *Vial*, to which it were not impoſſible to adde ſome farther proof, though here to do it would be to make this word by the by, ſwell into a *Tract* of it ſelf, and therefore I forbear, not without ſome hopes and expectations, that inſtead of *verbal*, the thing by *real* Arguments may prove it ſelf ere long. Onely adding, that it may more concern the higher powers of this Nation, than poſſibly many are aware of, to caſt an eye that way: And what the deſign of God may be, or whether or no tending to any ſuch thing in the preſent War with *Holland*, we ſhall know hereafter.

2 The ADJUNCT.

A power given to the Angel to ſcorch with fire.

And power was given unto him to ſcorch men with fire. The Relative αὐτῷ, *to him*, may be referred either to the *Angel* pouring out this Vial, or to the *Sun*, upon which the ſame is poured out; and I take it, it is to be referred to the firſt, *viz.* the *Angel*, for this *Reaſon*, becauſe it is ſaid to be a *power given*, to wit, by ſpecial diſpenſation of God *to ſcorch men with fire*; Now God doth not in this manner give a power to Antichriſt to deſtroy himſelf, which muſt neceſſarily follow, in caſe the αὐτῷ, *to him*, be referred to the latter, *viz.* the *Sun*. Neither may it be ſaid, that by the pouring out of this Vial, the chief *Head* or *Heads* of the *Auſtrian* Family ſhall be converted, which done, that houſe ſhall deſtroy the *Roman* Whore; for how can a *Vial* of *pure* and *full wrath* poured out for deſtruction, prove the converſion of that thing it ſhould deſtroy?

The meaning therefore is (referring it to the Angel) That this Angel who pours out his Vial upon the *Sun*, ſhall do ſomewhat over and above the bare pouring out of his Vial, by which the hearts of the Antichriſtian faction ſhall be extremely moved, and they filled with wrath, envy, vexation, the which as fire, and great heat ſhall inwardly ſcorch and torment them; and this being added to the pouring forth of his *Vial*, ſhews it is a thing peculiar to this Angel, all the reſt do only pour out their Vials, this doth that, and beſides (as a thing over and above) hath a power *given* unto him to *ſcorch men with fire*.

Obj. You will ask me, But what is that which by ſpecial diſpenſation is given to this Angel to do beſides the *pouring out* of his Vial, which ſhall ſo *ſcorch* the Popiſh party?

To

To that I answer, I do humbly conceive it may be this; This *Angel* having poured out his Vial upon the *House of Austria* (or rather as he is doing of it) *he shall give a powerful call to the Witnesses*, that by the power of that House at this instant time shall lie dead, which is the *voyce from Heaven* (whence all the Angels of the Vials comes, Chap. 15. 5 6.) saying to them, *Come up hither*, Rev. 11. 12. which *voyce*, no sooner shall they hear, but in the view and faces of their enemies, they shall straightway in a Cloud (*i.e.* under the wings and protection of this Angel, who by his power shall be unto them as a Cloud by day to shelter them from the burning heat of the now inflamed Sun, *i.e.* the rage of this incensed House) ascend to Heaven; *They ascended up to Heaven in a Cloud, and their enemies beheld them.*

Object. If it be said, But there is somewhat here which seems directly to oppose such a thing as this, *viz. That the Witnesses rising can be aimed at in this place*, because in the following words it is expresly said, *They blasphemed the God of Heaven, and repented not to give him glory*; but at the rising of the Witnesses we have the contrary, chap. 11. 13. *The remnant were affrighted, and gave glory to the God of Heaven.*

I Answer, That the 16. Chapter speaks of those onely upon whom the *Vial* did directly fall, who being no other than incorrigible enemies devoted to *destruction* (as our fourth Proposition proves,) they are by them still more and more hardned to their fatal ruin; But that *Remnant* spoken of chap. 11. are such upon whom God doth not poure out the Vial, I mean, the wrath of it, (although as to common and outward calamities they may feel it with the rest, but rather such, who though through ignorance they stand in the croud amongst those the Vial fals upon) yet hath God special grace and mercy in store for, which by pouring out this Vial upon the rest,

reſt, they come to partake of, having their eyes hereby opened to ſee Gods hand, and their hearts in truth turned to acknowledge the ſame, and give him glory; or at leaſtwiſe ſuch they are, who ſeeing Gods hand, do ſo far acknowledge the ſame, as wholly to relinquiſh, and have nothing to do with that Antichriſtian party they formerly ſided with.

The EFFECTS.

1. *EFFECT.*

Scorching with great heat.

Verſ. 9. *And men were ſcorched with great heat.* The *Antichriſtian* faction ſeeing this, that the Witneſſes whom they reckoned they had killed and made ſure of, are now in the very faces of them got upon *their feet to torment them*, and that under ſuch Protection, as that, though ſtand and look upon them they can, yet hurt them they are not able, they ſhall hereat be ſo inraged, as that they ſhall ſcorch themſelves even with the fire of their own rage; for indeed nothing torments a man inwardly like this, to ſee his deadly enemy riſing to rule over him, and he no way able to hinder or prevent it.

2 *EFFECT.*

A blaſpheming the God of Heaven, who had power over theſe plagues, inſtead of repenting to give him glory.

And blaſphemed the God of Heaven, who had power over theſe plagues, and repented not to give him glory.

The *Papals* (*i.e.* that incorrigible Crue, upon whom this Vial falls) ſhall now themſelves begin to ſee that the hand

hand of the God of Heaven is manifeſtly againſt them in theſe *Plagues*, by whoſe power and command alone they are ordered to fall upon them; yet ſhall not this conviction bring them to *repent*, and give him the glory of, but rather they ſhall *blaſpheme* that hand they now behold lift up againſt them; and as it was with *Pharoah* when God plagued him, he hardened himſelf; ſo ſhall they by theſe *Plagues* become the more obdurate, and hardened to a wilfull perſiſting in their iniquity.

Thus much as touching the fourth VIAL.

VIAL. V.

1 *The Subject of it.*

The Seat of the Beaſt.

Verſ. 10. *AND the fifth Angel poured out his Vial upon the Seat of the Beaſt.*

That by *Seat of the Beaſt* ſhould here be meant *Antichriſts Kingdom* in general (as ſome conceive) ſeems inconſiſtent with the very words themſelves, which ſpeak not of deſtroying the *whole*, but rather a darkning of the *whole*, by ruining ſome eminent part, yea, according to this interpretation, no need would be (unleſs we ſuppoſe this Vial alone too weak) of any more Vials to be poured forth upon the Kingdom of the Beaſt, which yet notwithſtanding after this hath a greater ſtorm falling upon it, and that to its final ruin, than ever any before.

Thoſe who by *Seat of the Beaſt* underſtand the *Popes Supremacy*; The Angel pouring forth this Vial, to be King *James* in that Paraphraſe of his upon this Book, but chiefly his premonition, *To all moſt Mighty Monarchs, Kings, Free-Princes, and States of Chriſtendom*, James, *by the Grace of God, &c.* are certainly miſtaken,

miſtaken, as appears by our *ſecond Propoſition.*

A man whom Gods people in this age are much beholding to, doth by *Seat of the Beaſt underſtand Epiſcopacy*, his principal reaſon is, becauſe θρόνος is ſometimes in Scripture put for that form of Government and Authority, which a perſon of State ſitting upon the Throne may adminiſter; the pouring out this Vial to be about the year, 1639. when the Scots entred into Covenant to withſtand and aboliſh Epiſcopacy; but though I highly honor the memory of the pious and grave Author of this opinion, yet can I not receive it.

1 Becauſe this Vial ſpeaks wholly of things to come, not paſt, as this is.

2 Becauſe we have already ſeen the downfal of Epiſcopacy under another Vial.

3 Becauſe although the downfal of Biſhops in our Iſle was a blow to be noted, yet not ſuch a blow as filled the *Kingdom of the Beaſt* with darkneſs, making the *Papals to gnaw their tongues for pain*, as this doth.

4 Becauſe not this but another thing is, yea muſt be the ſubject of this Vial, namely,

The City Rome.

The very thing here intended, a. is evident.

1 Becauſe the original word θρόνος, *Seat*, is but once more uſed in all the *Revelations*, where the ſame is applied to the *Beaſt*, chap. 13. 2. *The Dragon gave him his Power and his Seat, and great Authority*, and that there it cannot in the former ſenſe, but muſt in this latter be underſtood, is manifeſt; becauſe *Seat* is diſtinguiſhed from *Power* and *Authority*, as being a thing diſtinct from them; therefore the *Beaſts* form of Government, or Authority cannot be the thing intended thereby, but it muſt be interpreted of his place of reſidence, namely, the *City Rome.*

2 Becauſe the order that the Holy Ghoſt obſerves afterwards

terwards in declaring more fully what under the Vials is but briefly hinted at, agrees moſt exactly to this ſenſe, but by the other is broken to peeces; for Chap. 18. relates to *Romes* ruin, and Chap 19. concludes with the battle of *Armageddon*, accordingly the City *Rome* is the Subject of this Vial, and ſuddenly after, Ver. 16. comes in the battle of *Armageddon*, whereas if the ruin of the City *Rome* (as judgeth the worthy Author) were not to be till the ſeventh Vial, the order of the Holy Ghoſt in Chapters the 18, 19. which relates the ruin of the City *Rome* before, yet preparation is made to that *battle*, would be manifeſtly broken.

3 Becauſe no interpretation can better ſute the words themſelves; for what may more properly be called *Antichriſts Seat*, then *Rome*, the place where the Chair he ſits in ſtands? or what thing can befall the *Beaſt*, which is more likely to fill his whole Kingdom with darkneſs, yea, make the Papals gnaw their tongues for pain, than the *deſtruction of Rome*, the Metropolis of that Kingdom?

4 To theſe I may adde a fourth Argument, urged by a learned Writer to our purpoſe. Where the purpled Woman ſits, there is Antichriſts Seat, becauſe ſhe ſits on the *Beaſt*, that is, Antichriſt the purpled *Woman* ſits at *Rome*, becauſe ſhe ſits on the *ſeven Heads of the Beaſt*. which are the *ſeven Mountains of Rome*, Chap. 17.9 *The ſeven Heads are ſeven Mountains, on which the Woman ſitteth. Rome*, therefore is, yea, muſt be the *Seat* of Antichriſt.

Now as to the Objection, *That this City Rome comes under the ſeventh Vial*, where mention is made of *Great Babylon* coming into remembrance before God, and that therefore it cannot be the Subject of this. I ſhall to that ſay nothing here, onely refer the Reader to our opening of that place for his anſwer.

Neither let any ſay (as ſome object) that this interpre-

cation

tation is *literal*, contrary to the scope of the Vials, which carry things in a *mystery*; for it is easie to reply, That did we by *Seat*, understand the *Seat or Chair* it self that Antichrist sits in, it would so be; but whilst, (as here) *Seat* is put for the place in which his *Seat or Chair* doth stand; it is manifest enough, that there is a figure, and a mystery in the words.

2. *The* EFFECTS.

1 EFFECT.

The Kingdom of the Beast is full of Darkness.

And his Kingdom was full of Darkness. By the fall of *Rome*, the *head City*, the whole Papal *Kingdom* shall suffer a great eclipse of its former esteem and glory, for now shall the Kings of the Earth, who have been formerly supports to this Kingdom, and those Merchants of the Earth who have formerly traded with the Beast, stand afar off, as men afraid either to own, or traffick with the Beast any longer for fear of her torment, as is more fully set forth in the description of *Romes* ruin, which we have at large, Chap. 18. v. 9. to 20.

2 EFFECT.

Gnawing their tongues for pain.

And they gnawed their tongues for pain. Noting the extremity of *rage* the Papals shall be in, when they shall behold *Rome*, the glory of their Kingdom made a ruinous heap, and they no way able to revenge their own quarrel, they shall act the parts of mad men, who gnash their teeth, bite their lips, gnaw their tongues, *&c.* which also in suitable and emphatical expressions we have, ch. 18. v. 15, 16, 17, 18, 19.

3 *EFFECT*,

3 *EFFECT.*

Blaſpheming the God of Heaven, becauſe of their pains, and ſores.

Verſ. 11. *And blaſphemed the God of Heaven becauſe of their pains, and their ſores, and repented not of their deeds.* The marked ſons of the *Beaſt* ſhall now yet more evidently ſee, that their pain, *viz.* their inward torments, and vexation of mind, by which they are in a manner diſtracted; and their *ſores*, *viz.* the eccliſpe of their outward glory, cauſing their friends and adherents to deſert their cauſe and intereſt, proceed only, and alone from the hand of the God of Heaven, who now is remembring their iniquities, and judging of them, yet (as before) they ſhall now again harden themſelves, and blaſpheme the God of Heaven to their own deſtruction, inſtead of repenting of their deeds to give him glory.

Concerning the time when this Vial ſhall be poured forth, my thoughts are theſe:

That the *Jews* delivery being to begin (as in my firſt part hath been proved) in, or about the year 56. and that being the *Effect* of the ſixth, or following *Vial*; it therefore neceſſarily follows, that the *Vials* upon the *Sun*, and the *Seat of the Beaſt*, muſt be poured forth ſometime in the interim betwixt this, and the yeer of our Lord, 1656. or thereabouts, and therefore although for ſo much as concerns the particular time, I ſhall wave it, yet may I ſafely conclude thus much in the general, that the time is at hand.

Now the Reaſons why ſo *little* time is allowed to theſe two *Vials*, when as every of the former hath taken up much more, are as I conceive:

1 Becauſe God is ſlow in beginning to pour out his

wrath upon ſinners, waiting their *repentance*; but when *wrath* hath been poured out upon them, and they by the ſame grow hardened, then his proceedings are more *quick*. Hence in the firſt Vial, a *long* breathing time to conſider their wayes, is allowed to theſe enemies of God, which they not regarding, but being more *hardned* under it, God in pouring out the ſecond, *cuts* the time much *ſhorter*; yet becauſe under that they are *hardned* alſo, therefore in the third, time is *cut ſhorter yet*; and becauſe after God had ſmitten them *three times* they ſtill are *hardned*, and perſiſt to oppoſe the Lord Jeſus; inſtead of ſubmitting to give him glory, therefore in the fourth and fifth Vials, *time* is brought to a *little ſcantling*, God doing that in a few dayes, which before took up many yeers.

2 Becauſe with the pouring forth of this Vial, the *ſuffering* of the Gentile-Churches (as I conceive) draws to an end (though after this the *Jews* in that interval of time betwixt the ſixt and ſeventh Vials are to have a day of ſuffering.) Now the *nearer* the end comes, the *faſter* will Chriſt go, the finiſhing of the work ſhall be cut *ſhort in righteouſneſs*. And therefore obſervable it is concerning both theſe Vials, that the Scripture hath ſet a mark upon each, to ſhew that their continuance is not to be long. The fourth *Vial* under which the Witneſſes riſe, hath this to note the ſuddenneſs of it; *The ſame hour there was a great Earthquake, and the tenth part of the City fell*, Chap. 11. 13. *it is done in an hour, i. e.* in a very ſhort time; and of the fifth *Vial* poured out upon the *City Rome*, it is ſaid, *Her plagues ſhall come upon her in one day*, Chap. 18. 8. and *in one hour is her judgement come*, verſ. 10. *in one hour ſo great riches is come to nought*, verſ. 17. *in one hour ſhe is made deſolate*, verſ. 19. The oft repetition of ſo ſhort a time, plainly teaching thus much, That the work ſhall bee done in an inſtant, ere the Papals themſelves, or, it may bee,

the

the instruments God will imploy in doing it, are aware.

Thus much as touching the fifth VIAL.

VIAL VI.

1 *The* SUBJECT *of it,*

The great River Euphrates.

Vers. 12. *AND the sixth Angel poured out his Vial upon the great River Euphrates.*

Those who understand the drying up of *Euphrates* in a *litteral* sense, to make way hereby for the *Jews* more speedy return out of the Eastern Countries to *Jerusalem*, their native Country, mistake, for the grounds of our last Proposition, and also because (as saith a godly man in answer to this opinion) the sixth *Vial* according to this should have no plague at all, for (saith he) either in these words of drying up *Euphrates* the plague is pointed at, or in none; for the following words mention no plague, but only the endeavour of Gods enemies to defend themselves against it.

By the River *Euphrates* some others understand the *Riches and Revenues* of Antichristian *Babylon*, which *Riches* and *Revenues* of theirs, are the strength of *Babylon* mystical, as *Euphrates* of old was of litteral *Babylon*; the drying up of *Euphrates*, the taking of these their *Revenues* from them, which Rents and holy Tribute of theirs being denied, their Chests and Coffers will by degrees grow empty.

Now although the Patrons of this opinion are men of worth, and to be esteemed, yet cannot I herein subscribe unto them.

1 Because (as is by some of them confessed) the drying up of *Euphrates* in this sense, hath been begun this hundred years, nay, some say three hundred, whereas the pouring forth of this Vial, is a thing yet to come.

2 Because every of the *Vials* hitherto hath done this by degrees already, and the *Vials* yet to come will more; for observe it throughout all the *Vials*, whatsoever it is that *Antichrist* loseth by any *Vial*, he, together with the loss of that, loseth a considerable part of his *Revenues* coming in thereby; and therefore every *Vial* clipping his Tribute, and cutting him short here, there needs not a particular *Vial* to be poured out upon that which every of the *Vials*, till the same is wholly destroyed, will have an influence upon.

Neither thirdly, Can I see how this will further (at most but very little) the *Jews* return, which is that great thing, to prepare a way for the doing whereof this *Vial* is poured forth.

An eminent late Writer interprets this River *Euphrates* to be the *streams* of *Popish corruption*, namely, their *Idolatries*, by their *Mass*, *Invocation of Saints*, *&c.* their *murders* of the souls of men, as well as the bodies of Christs servants; their *Sorceries*, of which many of the Popes themselves were guilty; their *Whoredomes*, namely, in their *Stews*; their *Thefts*, by their *Indulgences and Pardons* for money, *&c.*

But these things are no other but that Popish Earth, the first *Vial* fell upon, by the fall whereof these (though not throughout Antichrists Kingdom, yet in some parts (which is enough to evidence a *Vial* to have been already poured out upon them) were destroyed. And it is well known, that *Luther* who began to pour out the first *Vial*, was the very hammer of the Papists, as to the beating down, and knocking in peeces these things.

And

And although the Popiſh party are ſeverely puniſhed for theſe things, upon the ſounding of the ſixth Trumpet, Chap. 9. 18, 19, 20, 21. Yet as theſe groſs enormities came not then in, upon the ſounding of that Trumpet, but were in before, though then they are puniſhed for them; ſo (each *Vial* caſting out (as the ſame Author hath obſerved) that very corruption which the ſame Trumpet brought in) it follows, the bringing of theſe things in being before, ſo muſt their caſting out alſo, and therefore it is more agreeable to the Authors own Poſition, to place the caſting of theſe things out under the firſt *Vial* (as I have done) they coming in, in all likelihood, under the firſt Trumpet) than that their caſting out ſhould not be until this Sixth.

But more rightly (as ſome others) we are to underſtand the *Ottoman Family*, or *Turkiſh Empire*, called the *Great River*, becauſe of the multitude of People and Nations therein, *Rivers* ſignifying People and Nations, as I have proved under the third *Vial*; and the *Great River Euphrates*, either to ſignifie (as ſome think) that people to be here meant who inhabit about *Euphrates*, which are the *Turks*; or (as I conceive) to give us to underſtand that that very people are here intended, who ſhall about this time be looked upon, and accounted the greateſt people of all others; for of all *Rivers* that we read of in the Old Teſtament, *Euphrates* is called the *Great River*, Gen. 15. 18. Deut. 1. 7. Joſh. 1. 4. or *the River*, by way of emphaſis, *Deut.* 11. 24. Now the people who at this preſent time are of all others accounted the greateſt, are the *Turks*, who therefore, and no other, are here to be underſtood.

And which ſerves us for a ſtrong confirmation hereof, the *River Euphrates* is but once more in all the *Revelation* mentioned, Chap. 9. 14. and there, by the general conſent of Expoſitors, it hath reference to the *Turkiſh power*.

To which let me further add, that it being a thing alſo granted, that in the laſt war (to which preparation is made under this *Vial*) as well the *Turkiſh Power* ſhall be engaged againſt the Saints, as the *Power of the Beaſt*, it therefore ſeems a thing very probable, that the *Turk* ſhall by the pouring out of this *Vial*, have ſome great provocation which ſhall induce him to joyn hands with the *Beaſt* in his ſo deſperate a quarrel.

2 EFFECT.

Drying up of the waters of Euphrates.

And the waters thereof were dryed up. The *Turks power*, and multitude, through the pouring out of this *Vial* ſhall be waſted and deſtroyed: for *waters* ſet forth multitudes of people, (as before) the *drying* up of the waters, imports a *waſting* and conſuming of theſe multitudes.

3 *The moving Cauſe.*

Preparing a way for the Kings of the Eaſt.

That the way of the Kings of the Eaſt might be prepared. Theſe words render a reaſon of the *drying up of Euphrates*, which is to *prepare a way for the Kings of the Eaſt.*

By *Kings of the Eaſt*, We are here to underſtand, the Jews, who upon the pouring forth of this *Vial*, ſhall return to their own Land, and be converted to Chriſt: And I take it that the pouring out of this *Vial*, prepares a way for both, viz. *Their poſſeſſion of their own land again, and their converſion to the Faith of the Goſpel*; For as the latter ſhall not go without the former, I mean *converſion to Chriſt, without poſſeſſion of their land* (The Scripture being full and clear in this, that when that Nation

on ſhall be converted, they ſhall be in poſſeſſion of their Land again, *Iſa.*61.7. *Jer.* 31. 17. and 32.41. *Ezek.* 37.21,22,25. *Amos* 9.14,15. *Zech.*2 12.) ſo the former alone without the latter, would be a thing indeed too low and carnal to be accounted the *ſole moving cauſe* of pouring out this *Vial*, which this preparing a way for the *Kings of the Eaſt*, is.

Now the Jewes are here called *Kings*, either for that abundance of *riches* they ſhall bring along with them at their return, *Iſa.*60.9. ---*To bring thy Sons from far, their ſilver and their gold with them.* Or rather for that *great honour* and dignity that God will put upon his people, (ſetting them uppermoſt in his Kingdom) upon it, *Mich.*4.8. *And thou O Tower of the flock, the ſtrong hold of the Daughters of* Sion, *unto thee ſhall it come, even the firſt Dominion, the Kingdom ſhall come to the Daughter of* Jeruſalem, Iſa.61.9. *Their ſeed ſhall be known among the Gentiles, and their off-ſpring among the people, all that ſee them, ſhall acknowledge them, that they are the ſeed which the Lord hath bleſſed,* Zech.8.23. *In thoſe daies ten men ſhall take hold out of all the languages of the Nations, even ſhall take hold of the skirt of him that is a Jew, ſaying, We will goe with you, for we have heard that God is with you.*

And they are called, *Kings of the Eaſt* (the Greek reads it, *from the riſing of the Sun*) becauſe (as ſome think) their coming ſhall be from the *Eaſtern* Countries, which though I do not altogether deny, yet cannot I here ſubſcribe to it, as the reaſon why they are ſo called, becauſe, as this interpretation adheres too much to the letter, ſo it is evident, that the Scriptures which ſpeak of their return, do as well mention their *coming* from other quarters, as from the *Eaſt*, and not one Scripture ſpeaks of their coming from the *Eaſt* alone, *Iſa.*43:5. *I will bring thy ſeed*

from the East, and gather them from the West: I will say to the North give up, and to the South keep not back, bring my Sons from far, and my Daughters from the ends of the Earth, Chap.49.12. *Behold, these shall come from far, and loe these from the North, and from the West, and these from the Land of* Sinim. Jer.31.8. *Behold I will bring them from the North Country, & gather them from the coasts of the earth,*--- Zech.8.7. *Thus saith the Lord of Hosts, behold I will save my people from the East Country, and from the West Country, and I will bring them, and they shall dwel in the midst of Jerusalem.* But rather following the Greek, *Kings from the rising of the Sun.* I take it they may be so called, because then they shall come to this great *preferment, honor, and dignity,* when *Christ the Sun of righteousness shall arise,* whose rising, that it shall be upon the pouring forth of this *Vial* (before the last is poured forth) shall appear hereafter.

Now God in his wonderful and unsearchable Providence will so order it, as that at the appointed time of the Jews return, the power and multitude of the Grand Signeur (who is now the greatest Monarch in the world, and holds their Land in possession) shall be much wasted and consumed, and that in such a way, by such means and instruments, that as the one, viz. *The wasting of the Great Turks Power, shall set open a door for the Jews to possess their own Land,* so the other, viz. *the way, means, or instruments by which this shall be done, shall be a special help and furtherance to their receiving of the Gospel, and Christ for their true Messiah*; and so indeed the pouring out of this Vial upon the *Great River Euphrates* shall prepare a way (as hath been said) both for their possession of their own Land, and their conversion to Christ, both which to take in here is much better (I conceive) and more agreeable to the mind of the

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Holy Ghoſt, than to limit and ſtraiten the ſame to any one onely.

Now that the *Jews* are ſpoken of under this Vial, whoſe converſion we are to expect before the pouring out of the ſeventh, is clear.

1 Becauſe the *Jews* converſion being a thing ſo remarkable as nothing more, and this to be in the very laſt ages of the world, it cannot be thought that in the *Vials*, (which is a Prophetical Hiſtory in ſhort, of things to be tranſacted in the laſt times) the ſame ſhould be wholly omitted, which yet in caſe it be not here ſpoken of, is,

2 Becauſe in *Rev.*19. (which Chapter is but a Commentary upon the two laſt Vials) the *Marriage* of the *Lamb* to his *Bride* (which Bride can be no other than the General Aſſembly of the faithful ones, both of *Jews* and *Gentiles* converted to Chriſt, among which the *Jews* (as elder Siſter) are chief, and therefore particularly ſpoken of, *Iſa.*62.4 5. *and* 54.4.5,6. *Hoſ.* 2.19,20.) is made an immediate *forerunner* of the *battel of Armageddon*, as compare ver.7,8,9. with 19,20,21. with which battel the ſeventh Vial beginning, (for what is done before the pouring out of the ſeventh, is onely a preparation to it) the *Converſion* of the *Jews*, or the *Marriage* of the *Bride* muſt neceſſarily be before the ſeventh Vial is poured forth. He who deſireth further light as to this Argument, may at his leaſure read over the 37 38.39, Chapters of *Ezekiel*, the third of *Joel*, and the 12,13,14.th. Chapters of *Zachary*, and by comparing Chapter with Chapter, and the whole with this Prophecie, may finde it.

3 Becauſe upon the pouring out of the *ſeventh Vial*, a *great voyce* comes out of the *Temple of Heaven* from the Throne, ſaying *It is done*. What is the meaning hereof? Why the phraſe is but once more uſed in all the

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Revelations, and that is chap 21.5,6. *He that sate upon the Throne said, Behold I make all things new. And he said unto me, it is done*; here it is applied to the setting up of the *New Jerusalem*, noting the meaning of the phrase to be this, *Now is the New Jerusalem established*, and how should this be, in case the Jews the primary and principal Inhabitants of this *new City*, were yet to be converted?

Object. If it be said, the words speak not of their *Conversion*, but onely *preparing a way* thereto.

I grant it, the pouring out of this Vial, doth onely *prepare the way* as to their *Conversion to Christ*, which *Conversion* of theirs is to be (for the fore-mentioned reasons) in the *Interval* of time betwixt the sixt and seventh Vials.

Object. Whereas it is further objected, That the *Conversion* of the Jews cannot be until such time as the *seventh Vial* is poured forth, because Chap 15.8. it is expresly said, *No man could enter into the Temple, till the seven plagues of the seven Angels were fulfilled.*

To that I answer, That this doth as well exclude the *Conversion of Gentiles* and *Pagans*, all the time the Vials are pouring forth, as *Jews*, and who will affirm that? so long as daily experience hath, and (blessed be the Lord) doth prove the contrary.

Some other interpretation must therefore be given of this Scripture, to free it from such an assertion, and whether doth not this suite the place well, which also serves to forward the work of pouring out the *Vials*, by putting life and courage into the Angels which are to do it? to wit, *That the glorious and powerful presence of God in his Temple, all the time the Vials should be in pouring forth* (which is here set forth by *smoak*, alluding to that cloud covering the *Tabernacle* of old, *Exod.* 40.34. and filling *Solomons Temple*, 1 King.8.10. which was a sign of Gods special presence then) *should be such, that*

that [*no man*] *that is, none of the Antichriſtian party, no nor any other* (for he ſpeaks not here of men as *worſhippers*, as 1 *King.* 8. 11. but of men as *enemies* to the *Temple*, and Gods *work* in it) [*ſhould be able*] i.e. *by force or power* [*to enter into the Temple*] i. e. *to deſtroy the Templers, and thereby put a ſtop to the work, Gods power and preſence being in the Temple, to aſſiſt the Angels in carrying it on* [*until the ſeven Plagues of the ſeven Angels ſhould be fulfilled*] i.e. *never, for if they cannot hinder the work till it is wholly effected, they ſhall never do it.*

Object. Whereas it is further objected, that the whole 21, and 22 Chapters of this Book, which are the events of the *ſeventh Vial*, do hold forth this of the *Jews converſion*, which therefore ſeems rather to be an *Effect* of the *ſeventh Vial*, than to go before it.

To that I anſwer, That the main thing ſpoken of in thoſe Chapters, is their *glory*, not their *converſion*. Now that I readily grant, that their *glory* (which is a fruit and conſequent of their *Converſion*) ſhall have a *cloud* upon it, and not be *conſpicuous* till the *battle of Armageddon* be over, and the *ſeventh Vial* poured out; but their *Converſion* ſhall be before, for Chap. 19. 8. tells us that the *Bride* is in her *fine linnen*, whilſt yet preparation is but making to this *battle*, and the pouring out of the *ſeventh Vial.*

To conclude, The very Argument uſed by the Reverend Author of theſe objections (in opening verſ. 16. of this Chapter) to prove the *Jews converſion* from the ſinging *Hallelujahs* Chap. 19. which being an Hebrew word ſeems to imply the *Converſion* of the Jews at this time (who together (ſaith our Author) with the *Gentile-Churches* praiſe God for *Romes* deſtruction) makes directly againſt his own opinion, *viz. That the Jews ſhall not be called till all the Vials are poured out*; for the

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ſinging *Hallelujahs*, Chap. 19. is before, yet preparation is made to the battel of *Armageddon*, as from the ſequel of the Chapter is clear; and this precedency is not only in words, but a precedency in time, for the ſinging *Hallelujahs* is inſtantly upon *Romes* ruine, whereas the battel of *Armageddon* (which yet is included within the *Vials*) is not to be till ſome yeers after.

4 *The Angel of this Vial,*

The Gentile-Churches.

One great Queſtion yet remains, which if not reſolved, we are ſtill in the dark, notwithſtanding all that hath been hitherto ſaid; which is, Seeing that this Vial ſhall fall upon the Great *Turk*, who ſhall be the Angel that muſt pour it out?

To ſay the *Jews* themſelves ſhall do it, the Text it ſelf will not allow, becauſe a way is prepared for them by doing of it.

I could incline to think, becauſe it ſeems well to agree to the metaphor of drying up, that the power and multitude of the *Great Turk* ſhould by little and little, through *Inteſtive broyls*, and *Civil commotions*, be *waſted* and *conſumed*; but that my thoughts are recalled, when I conſider that all the *Vials* are to be poured forth by ſuch *Angels* only as come out of the *Temple*.

To ſay (as doth a godly man) that the *Turk* ſhall draw all his forces out of *Aſia*, and *Africa* into *Italy*, and this to be the drying up of the *River Euphrates*, would pleaſe me very well, were it not but that according to this interpretation, there ſhould be no *plague* at all attending this Vial, ſeeing (as hath been ſaid) the *plague* is expreſſed in theſe words of *drying up Euphrates*, or in none, unleſs barely a *plague* in his will carrying him, or his

his counsel advising to such a journy, and plagues of this sort are more immediately from God, not mediately by *Angels* or instruments, as is the pouring forth of this Vial.

Yea (which makes me more averse hereto) I yet can see no other, but that the very and only reason of this perswasion is grounded upon a mistake, whilst the *troublesome tydings out of the East and North*, Dan. 11. 44. (supposed to be an insurrection of the *Jews* in the *Turks* absence) is applied to the *King of the South* (that is, saith our Author, the *Turks* at this time invading *Italy*, and pushing against the Pope) whereas it is clear to him that seriously peruseth verse 40, 41, 42 43, 44. that the same is to be applied to the *King of the North*.

If it should enter into the thoughts of any to conceive the *Angel* here to be *Christ* himself, who either by some *immediate* hand from Heaven should *dry* up the *Turkish* power, or by some *secret* judgement should cause a division amongst his subjects, or (as before) a diversion of his force some other way, thereby opening a door to the *Jews* to recover their own Land, I should to such reply, that this were to make the *Angel* of this Vial different from all the rest, for every of the other Vials have some visible *Angel* pouring of them out, but according hereunto the *Angel* of this Vial should be invisible only.

What therefore shall wee say? seeing neither of these can stand, who may we next conceive unless some *Christian power* to be this *Angel*, which power must be such only as *comes out* of the *Temple*, no other being here to be admitted.

With this last my thoughts accord, because upon diligent search, I can find no opinion else that will either agree with the Text, or with it self.

Give

Give me leave therefore to expreſs my own conjecture (for ſo I call it) and let others judge thereof, thus,

That the Saints having run through Germany, *invaded* Italy, *deſtroyed* Rome, *and being now with all their forces in* Italy; *the appointed time of the* Jews *delivery being come, the* Jews *in* Italy, *and thereabouts, together with thoſe in theſe parts, and the outcaſts alſo in the more remote corners of this world, ſhall now (through ſome ſtrong impreſſions upon the hearts of ſome amongſt them, that this is the very time of their deliverance) begin to ſtir, and to make towards their own land, whom the great* Turk (*having intelligence of their deſign*) *ſhall gather together all his forces to reſiſt.*

Now the *work* in *Italy* being done, and the inſtruments doing it there, waiting upon God to ſee what further *work* he hath for them, and alſo being by this time brought into ſuch a frame by beholding Gods glorious *Appearances* with them againſt the Beaſt, as that there is now nothing ſo much in their hearts as a deſire to do Gods *work*, and ſerve his will, being reſolved (ſetting all carnal reſpects, and outward intereſts aſide) to follow him whitherſoever his *providence* ſhall lead them; and alſo being above meaſure taken and raviſhed (ſeeing herein the glorious accompliſhment of all the Prophecies of old) with this great News, now ringing in thoſe parts, and over all the world, that the *Jews* are ſtirring, as knowing how great an advance their *coming in*, will bee to the *Kingdome* of the Lord Jeſus, by which *the whole world ſhall be filled with the glory of the Lord*; and alſo being loath, having gone thus far with Chriſt, now to ſit ſtill, whilſt he hath any *work* to do, which they may be helpful in, yea counting it their high honour, and glorious privilege, in caſe they may but any way become ſerviceable in this matchleſs work and deſign of

God;

God; they ſhall hereupon make tender of their aſſiſtance to the riſing *Jews* in thoſe parts againſt the *Turk*, whereupon with this handful of *Jews* (being as yet but the *firſt fruits* of thoſe who from all parts are coming up) they out of ſome parts of *Italy*, ſhall invade the *great Turks* Dominions, by whoſe *power* his waters ſhall be *dried*, and his people become a *ſpoyl* unto them, which may be intimated in thoſe words, *Iſa.*11.14. (which as they ſpeak of the time, ſo alſo ſet forth the manner of the *Jews* coming up to their Land) *They ſhall flye upon the ſhoulders of the Philiſtims toward the Weſt, they ſhall ſpoyl them of the Eaſt together*; The meaning may be this, Some Potent people towards the *Weſt* of the *Turks* Dominions (as *Italy* is North-weſt of his principal Dominions, ſhall take up the cauſe and quarrel of the *Jews*, and march ſwiftly with them into his Dominions, by whom thoſe of the *Eaſt* (an Argument their march ſhall be Eaſt-ward, from towards the *Weſt* quarter, to the *Eaſt*) that is, the *Turks* ſhall be ſpoyled, and the *Jews* re-poſſeſſed of their own Land. To this agrees, *Iſa.*49.22. *Thus ſaith the Lord God, Behold, I will lift up my hand to the Gentiles, and ſet up my ſtandard to the people; and they ſhall bring thy Sons in their arms, and thy Daughters ſhall be carried upon thsir ſhoulders.*

And not beſides our purpoſe is *Zacharies* Viſion of the four *Horns*, and the four *Carpinters*, Chap.1. 18, 19, 20,21. which Viſion, that it relates to the laſt times (and not thoſe times wherein *Zachary* lived) is clear by comparing the firſt and ſecond Chapters together, which both ſpeak of the ſame time, as appears, becauſe the *meaſuring line*, Chap.1.16. is mentioned again, Chap.2.1,2. and it is evident enough that the Prophecie of the *Jews* return, Chap.2. could not have its compleat fulfilling (though ſomething then was done in the Type)

Type) in their return from the Babyloniſh Captivity, but muſt have reſpect to their laſt Reſtauration, when many Nations (together with the *Jews*) ſhall be joyned to the Lord, as verſ. 11. *And many Nations ſhall be joyned to the Lord in that day*, agreeing to that (which more fully explains it) Chap. 8. 20. *Thus ſaith the Lord, It ſhall yet come to paſs, that there ſhall come people, and the Inhabitants of many Cities.* 21. *And the Inhabitants of one City ſhall go to another, ſaying, Let us go ſpeedily to pray before the Lord, and to ſeek the Lord of Hoſts; I will go alſo.* 22. *Yea many people and ſtrong Nations ſhall come to ſeek the Lord of Hoſts in Jeruſalem, and to pray before the Lord.* 23. *Thus ſaith the Lord of Hoſts, in thoſe dayes ten men ſhall take hold out of all the languages of the Nations, even ſhall take hold of the skirt of him that is a* Jew, *ſaying, We will go with you* (intimating the willingneſs of the *Gentiles* to march with them, and carry them up to their land at this day) *for we have heard that God is with you*, agreeing alſo to that (expreſly ſpoken of the laſt dayes) Mic. 4. 1, 2. *But in the laſt dayes, it ſhall come to paſs, that the Mountain of the Lords Houſe ſhall bee eſtabliſhed in the top of the mountains, and ſhall be exalted above the Hills, and the people ſhall flow unto it.* 2. *And many Nations ſhall come, and ſay, Come, and let us go up to the Mountain of the Lord*; which hath reference to the time of the *Jews* return, as is clear from verſ. 6, 7, 8. *In that day, ſaith the Lord, will I aſſemble her that halteth, and will gather her that is driven out, and her that I have afflicted.*

The words therefore (as is clear) relating to the laſt times; by the four *Horns* ſcattering *Judah*, *Iſrael*, and *Jeruſalem*, Chap. 1. 19. we are to underſtand the four *Monarchies*, *Dan.* 2. 37, 38, 39, 40. under which, *Iſrael*, (or

(or the ten Tribes) were *ſcattered*, after that, *Judah* (or the two Tribes) and laſtly, *Jeruſalem* it ſelf totally ruined, and the place poſſeſſed by ſtrangers; the two firſt by the *Aſſyrian* or *Babylonian Monarchy*, the laſt by the *Roman*, ſince Chriſts time. By the four *Carpenters* which come to *fray* theſe *Horns*, and caſt them out, that the ſcattered might be gathered again, underſtand *the ſtone cut out of the mountains without hands*; by which the *Image* (repreſenting all the *four Monarchies*) being ſmitten upon his *feet* (*i.e.* in the fourth or laſt *Monarchy*) the whole *Image* (*i.e.* all the four *Monarchies*) are broken in peeces together, and like chaff with the wind carried away, their place is no more found, *Dan.*2.34,35.44,45.

Now compare *Zacharies Viſion*, and *Nebuchadnezzars Dream* together, and we may out of both, make this concluſion *viz. That the four Carpenters which fray the Horns lift up over the land of Judah to ſcatter it, being the ſame with the ſtone ſmiting the great Image upon the feet, which ſtone being no other than the Gentile-Churches, who ſhall ſtrike firſt at the Roman Monarchy, and at the feet of it, which are ſaid to be part of iron, and part of clay*; (that is, at the ſame as it now is under the Beaſt, having a Civil and Spiritual power mixed together) *it will neceſſarily follow that the four Carpenters, which are to fray the Horns of the Gentiles, and caſt them out, that Iſrael may be gathered again, are the Gentile-Churches.* Now becauſe the power of the *Turk* eſpecially, is that *Horn* which at preſent is lift up over the land of *Judah*, and alſo a part of the old *Roman Monarchy*, as he poſſeſſeth thoſe Countries, which did anciently belong to that *Monarchy*, therefore the *Gentile Churches* ſhall *fray* his *Horns* alſo, *i.e.* dry up his power at the time when *Iſrael* is to be gathered.

And the Reason why they are called a *Stone*, *Dan.*2. but four *Carpenters*, Zech. 1. is, because *Daniel* speaks of this power in the first rise of it, which as it shall be in an *extraordinary* way, by an *immediate finger of God*, who shall take a handful of his people out of some of the *Mountains* of this world, and by his own power and providence without the help or assistance (yea, against the stream of wordly Rulers hearts, could they help it) *form* them together as a *stone*, to break the *powers* of the world by; so shall the instruments at first be but *little*, *low*, *weak*, *unskilful*, most *despised*, & altogether *unlikely* to break in peeces the *great Image*: but now by the time that they come to *fray* the *Horns* lift up over the land of *Judah*, (*i.e.* to deal with the *Great Turk*) they are four *Carpenters*, that is, they shall by this time become very *formidable*, having by *waging war* with the *Beast*, and *fraying* his *Horns*, got not onely *power* into their hands, now, to cope and grapple with the greatest, but also the very *Art* of *hacking*, and *hewing* down Gods *enemies*, they shall be no longer young beginners, to whom time must be allowed to rid work off hands: but they shall now become perfect *Artists*, men that have driven a *Trade* a great while, of *fraying* of *Horns*, *pulling down worldly powers*, and therefore be *skilled* in the way, and know how to rid such work off hands apace; and hence (in the forequoted place *Isa.*11.14.) its said, *they shall flie*, to note, the quick dispatch they shall make of their work.

Now the *Gentile Churches* by invading the Turks Dominions with such of the *Jews* as are nearest (for being zealous in Gods cause, and expert in their way, they will lose no time) and by *fraying* his *Horns*, they shall thereby *prepare a way*, or make a *high way* for the rest of the Jews, who come from more remote parts, and chiefly the *ten Tribes* who were carried captive by the King of *Assyria* (who therefore are called the *remnant*

of

of his people from Assyria) to come up to their land and joyn with the rest, as vers. 16. *And there shall be a high way for the remnant of his people, which shall be left from* Assyria (*i.e.* yet remaining of those the *Assyrians* carried captive) *like as it was to* Israel, *in the day that he came up out of the land of* Egypt.

Yet because some *Jews* there shall be, who shall be in such corners of the world, that they cannot any other way than by *shipping* come at their *Land*; therefore those *Gentile Christians* who shall have set their Brethren in possession of their Land (making it now their business to serve God in this *work*) shall go forth with the multitude of their *ships*, to fetch up the Jews from the more *remote parts, and Creeks, and corners* of the world, unto their own land, which is spoken of *Isa.* 60. 9. *Surely, the Isles shall wait for me, and the ships of* Tarshish *first, to bring thy Sons from far, their Silver and their Gold with them, unto the name of the Lord thy God, and to the holy one of* Israel, *because he hath glorified thee.* And although at this day, the *Gentiles* shall be in a manner *Servants* to the Jews, yet shall their hearts be so *spiritual*, that considering it to be their *Fathers work* & will, they shall be so far from being offended to see these new-coming-in-Guests so entertained, and welcommed, as that they must wait upon them, that they shall exceedingly *delight* in the thing; As *Angels* of glory *delight* to see *Saints* dandled, and to *serve* them.

Now as the *Gentile* Christians by *drying* up the *waters of Euphrates* shall set open a door for the *Jews* from all *quarters* to come up to their *own Land*: So shall this kindness of theirs shewed towards the *Jews* in undertaking freely so great a work for their sakes, have a strong influence upon the hearts of that People, to bring them by little and little to a love and liking of Christianity, and so (as I said at first) the pouring out of this Vial prepares a way both for their regaining their own Land, & their conversion to Christ.

Qu. *If any further desirous to know who amongst the Gentile Christians are most likely to be the Instruments in doing of this work.* My thoughts concerning it are, (of which I may truely say, that not a private affection to any people above others, hath been the rise of them, but a diligent search of the Scripture, to find satisfaction concerning the Angel of this Vial hath brought forth unawares both the question, with my thoughts thereupon) which in the general (so far onely as I have ground for conjecture) I shall here lay down, and let the understanding and unprejudiced Reader judge.

1 It is most likely, *That the same Angel, or those very Instruments which shall ruin* Rome, *shall also pour out this Vial upon the great River Euphrates,* because the *stone* that smites the feet of the Image (*i.e.* Antichrist) is the same with the *four Carpenters,* who are to fray the Horns (*i.e.* the Turkish Power) lift up over the Land of *Judah.*

Now because it will be said, That it is as hard a thing for us, as yet, to find who this *Angel* shall be, as the other; for till we see *Rome* destroyed, who knows who shall do the thing? I answer, would you know the Instruments before you see them at *Romes* Gates, observe then the *rolling stone,* and look for them there where you see that: For this is most certain, that as the great Image is to be broken in peeces by no other force or power, but onely that of the *stone,* so there where the *stone* is first taken out of the mountains, and formed together by God, and begins to *roll* and smite, out of that quarter, may we conclude the Tempest (though yet it be a great way off) which is to fall upon *Rome* shall most certainly come; for observe it, though the *stone* by *rolling* grows greater and greater, yet is it that *stone* still, and not another, which was formed together at first; whereas if the same matter which formed together did make the *stone* at first,

were wholly to be laid aside, though matter of the same kind should still be used, yet would it be a new *stone*, a *stone* new formed; but the same *stone* that smites at first, and not another, is that which breaks in peeces the great Image, though this *stone*, whilst it is in doing of it, is still in a growing posture; by means whereof as it *rolls* further and further, so may it have much more matter added daily to it, yet is it the same *stone* still, and the outward strength of the stone lies principally in that matter, which was formed together at first, that being the Basis or foundation of the rest.

And this confirmes our first and main Proposition, viz. *That the Gentile Christians shall pour out this Vial upon the Turk*, because the very same stone, which begins to smite the Image on his feet, is to break the whole Image, *i.e.* all worldly Powers.

This likewise confirms, what but even now I said, viz. *That the stone*, Dan. 2. *and the four Carpenters*, Zech. 1. *are one and the same*; for the *four Carpenters* are they which fray the Horns lift up in the last days over the Land of *Judah*. Now that which breaks all worldly Powers in the last days standing in the way of Christs Kingdom, is no other but the *stone*, which *Daniel* speaks of.

2 In answer yet further to the former Question, I find in the fore-quoted places, *Isa.* 60. 9. *and* 11. 14. four marks or characters to know that people by, who among the *Gentile* Christians, shall be the principal Instruments of making way for, and bringing the Jews unto their own Land.

First, They shall be a people *inhabiting in some Isles.*

Secondly, They shall have *great hearts to the work*, and *a longing desire* to see the day of *Israels redemption*, which therefore they shall wait upon God for: Both these are expressed, *Isa.* 60. 9. *Surely the Isles shall wait for me.*

Thirdly, They shall be such who shall be *very considerable, and strong in shipping*, having multitudes of ships at their command, as this in the following words, *and the ships of Tarshish first*. *Tarshish* was a place very considerable for *Navigation* and *Shipping* in time of old, for which reason the Scripture never speaks of great ships, strong ships, or multitude of ships, but they are called by the name of the *Ships of Tarshish*, 2 *Chron.* 9.21. *Psal.* 48.7. *Isa.* 2.16. *Ezek.* 27.25. Now this people dwelling in the Isles, and so *strong in shipping*, shall be the first that shall put their hands to this work, *The Isles shall wait for me, and the ships of Tarshish first, to bring thy Sons from far, and thy Daughters from the ends of the earth.*

Fourthly, What if I say, they shall be a people *under a State Government*, for such a kind of *Government* of old had the *Philistims*, the power of *Government* among them residing not in *one man*, but in *many*, which in Scripture are called the *Lords of the Philistims*. Now this people who shall assist the *Jews* at this day, are *Isa.* 11.14. likened to the *Philistims* of old (*they shall flye upon the shoulders of the Philistims*) how? not in *qualities* or *conditions*, for the *Philistims* were ever *enemies* to *Israel*, and these are *friends*, but rather in the *form of their Government*; the *Philistims* were *governed* by a *State*; so shall *these*. These are the characters, let the Reader refuse, or apply them as he pleaseth.

Now because the thing aimed at in pouring forth this *Vial*, concerns the *Jews* more especially, and their *Restauration* (as hath appeared in our Discourse hitherto) and because the thoughts of good men are various, and their notions and conceptions very different in the point of the *Jews* first *stirring*, some conceiving the same to be upon a *Civil* account only, to recover their Country, and

their

their *converſion* to be ſome years after: Others judging that they ſhall at the firſt be converted to the *faith* of the *Goſpel*, and their *ſtirring* to ariſe from that; the right underſtanding of which myſtery, is a thing of ſuch importance (either opinion having ſeemingly much footing in the Prophecies of the Old Teſtament) as that without ſome further light, then as yet I have ſeen, the Prophecies relating to this people, and the time of their return, cannot be brought to a joynt concurrence and harmony one with another; I ſhall therefore (not boaſting of any light that I have above others, having reaſon enough to be otherwiſe minded; but as one willing, with others, to ſeek after, and if it may be, to find the truth) offer here (in the cloſe of this Diſcourſe) and that in as few words as I can, my own preſent thoughts concerning the thing, which are,

That the firſt *ſtirring* or *moving* of this people ſhall be (as I conceive) from ſome *notable work* of God upon the *hearts* of ſome, who ſhall at this day be *Principal* ones, or *Leaders* amongſt them, working in them a ſincere, earneſt, and longing deſire to find the Lord their God: Hereupon ariſing themſelves, and ſtirring up others to ariſe with them, now to go unto *Sion*, unto the Lord their God, which we have, *Jer.*31.6. *For there ſhall be a day, that the Watchmen upon the Mount of Ephraim* (who was head of the ten Tribes, for which reaſon the Reſtauration here ſpoken of, muſt be their laſt, which is yet to come) *ſhall ſay, Ariſe yee, and let us go up to Sion, unto the Lord our God*, and verſ.9. wee have the manner of their coming, *They ſhall come with weeping, and with ſupplication will I lead them*: Qualifications not proper to ſuch perſons who move only upon a Civil account, and for worldly ends. So Chap. 50.4,5. (ſpeaking of the frame they ſhall be in, whilſt as yet they are but upon the way) *In thoſe dayes*

and at that time, ſaith the Lord, if the children of Iſrael ſhall come, they and the children of Judah together, going and weeping; They ſhall go and ſeek the Lord their God. They ſhall ask the way to Sion, with their faces thitherward, ſaying, Come, and let us joyn our ſelves to the Lord in a perpetual Covenant that ſhall not be forgotten. Which Text was not fulfilled in the return from *Babylon*, when *Judah* only, not *Iſrael* and *Judah* together, did return, but manifeſtly looks to their laſt Reſtauration, ſo *Iſa.*51.11. we have a contrary affection, arguing the inward joy and delight they ſhall have in this journey, from conſidering whither, and about what they are going, *viz.* to *Sion* to ſeek their Lord, *The redeemed of the Lord ſhall return, and come with ſinging unto Sion, and everlaſting joy ſhall be upon their heads.* So *Hoſ.* 3.5. (they go ſeeking the Lord) *Afterwards ſhall the children of Iſrael return, and ſeek the Lord their God, and David their King, and they ſhall fear the Lord, and his goodneſs* (Whence) *in the latter dayes.* Chap.1.10,11. at their beginning to ſtir, before yet they are come forth the place of their captivity, ſhall be called the children of the living God. *It ſhall come to paſs that in the place where it was ſaid unto them, ye are not my people, there ſhall it be ſaid unto them, ye are the Sons of the living God. Then ſhall the children of Judah, and the children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land; for great ſhall be the day of Jezreel.*

Now thoſe amongſt them who from ſuch an inward deſire and principle, ſhall move themſelves, and put others upon it ſhall be (as I conceive) perſons under a ſtate of *true converſion* to God, being now delivered from the *curſe* before they lay under, and that *hardneſs* which before was upon them, though the particular Revelation of Chriſt,

Christ, as come in the flesh shall not as yet be manifested to them; but with a strong breathing after the Lord; and a general faith in the Messiah, whom they shall truly beleeve in, look for, but as to come, they shall now go *seeking after the Lord, and David* (or Christ) their *King*; and this faith of theirs though for want of New-Testament light, it be not a New-Testament faith (*i.e.* a faith in Christ as come already) yet shall the same be true faith, though running in the Old Testament way, (they having yet no higher light) for such was the faith of Gods people of old, before Christ came, a looking to the Messiah which was to come, acknowledging their salvation to be only from him, and earnestly breathing and longing after the day of his appearance.

And these persons who shall have already this true *saving work* begun in them shall by *converse with*, and *beholding* the *holiness*, *grace*, and *love*, of those Gentile Christians, who shall be instruments to help them in their land, have a *farther work* wrought in them, and upon them (and that before Christs appearance to them) namely, they shall be convinced that the Messias is come, being that Jesus which was Crucified by their Nation, which shall so affect them, as that they shall begin to own the crucified Jesus for Lord and Christ; and this I think the rather, because I find the Apostle *Paul* seeming to intimate, *Rom.* 11. 11. that the Jews shall be provoked (*i.e.* with a holy provocation) by the Gentiles; Yea vers. 30, 31. (having before spoken of their Call, vers. 26. *And so all Israel shall be saved*) he tells us plainly, that as the *Jews* by *rejecting* the Gospel at first, did make way for the same to be brought to, and preached among the *Gentiles*; so the *Gentiles* by having the mercy of the Gospel amongst them, shall (when the appointed time of *Israels* conversion to Christ is come) be a *means* of the *Jews* obtaining this mercy again,

again, *For as yee in times past have not beleeved God, yet have now obtained mercy through their unbeleef; even so have these also now not beleeved, that through your mercy, they also may obtain mercy*; And which strengthens this perswasion, I find *Rev.*19. (as hath been before observed) the Bride to be in her *fine linnen* made ready to receive, and meet her Bridegroom, and that before his appearance, or coming forth to battel upon the white Horse.

But now though there shall be many amongst them, who shall from such ends and principles move, as have been before declared, yet shall there also with these march a great multitude, who moved from no work upon their heart, shall yet go with the rest, either led to it by perswasion, example, or some carnal ends, or hopes of their own; as it was with *Israel* of old, at their coming out of *Egypt* first, and *Babylon* afterwards (both which were eminent Types of this deliverance) these being still in their hardness, their former state of sin and bondage, shall not be able to bear the glorious Gospel Revelation of Christ crucified to be their Messiah, but shall stumble at it, kick against it, and against such of their brethren who receive it.

This we have *Isa.*8.14. *He shall be for a stone of stumbling, and for a rock of offence to both the Houses of Israel, for a gin, and for a snare to the inhabitants of Jerusalem*; which, that it speaks of this time is clear, not only for the reason, that it is about the time in which the *Assyrian* (*i.e.* as shall appear hereafter, the great *Turk*, who now possesseth what did anciently belong to the *Assyrian* Monarchy) is to overflow the land of *Judah*, yea and then too, when the same shall be *Immanuels* land, that is, when Christ shall begin of the *Jews* to bee known and worshipped there, as vers.7.8. but also because it is said in the words, *He shall be a stone of stumbling*

to

to both the Houſes of Iſrael, *i.e.* to ſome of the ten Tribes, and ſome of the two both, who ſhall at this day be reunited, which never yet hath been. And theſe are the *Rebels* ſpoken of *Ezek.* 20. 38. which ſhall be amongſt Gods people at this day, when they are to be gathered out of all Countries, as were *Korah*, *Dathan* and *Abiram*, in the dayes of old, upon the coming out of *Egypt*.

Yea theſe ſhall bee they who immediately before the time of Chriſts appearance ſhall *hate* their Brethren (*i.e.* ſuch among them who tremble at the word of the Goſpel, which by the *Gentile-Saints*, they ſhall have had ſome light into, and caſt them out for Chriſts name ſake, whom now they own) who ſhall at the coming of Chriſt bee aſhamed, when he ſhall appear to the others joy, as *Iſaiah* (ſpeaking of the time of the *Jews* Call, Chriſts coming, and the ſetting up of the *New Jeruſalem*) tells us, Chap. 66. 5. *Hear ye the word of the Lord, ye that tremble at his word, your Brethren that hated you, that caſt you out for my names ſake, ſaid, Let the Lord be glorified, but he ſhall appear to your joy, and they ſhall be aſhamed.*

Yea theſe are they who in the laſt and great day of the battel of *Armageddon*, which *Zechary* ſpeaks of, Chap. 14. ſhall ſome of them *even joyn hands*, (they ſhall bee ſo horridly vile) againſt the reſt of their Fellow-brethren, and that with thoſe who from all parts of the World ſhall bee gathered together againſt *Jeruſalem*, as verſ. 14. *And Judah alſo ſhall fight at*, (or againſt) *Jeruſalem*, as did part of thoſe who in *Nehemiahs* time came out of *Babylon*, conſpire with *Sanballat*, *Tobiah*, and the reſt of the enemies of *Jeruſalem* againſt godly *Nehemiah*, and their Fellow-brethren.

This mixture which ſhall be at this Day, ſome being

being *Israelites* indeed, some in name onely I take it was typed by the mixed multitude marching up with *Israel* out of *Egypt*; the Congregation of *Israel* then, or those who (in that day whilst things were outward and typical) were the natural seed of *Abraham* typing out those who shall at this day bee the Spiritual Seed, or true Sons of God; the multitude of *Egyptians*, and others, who were not *Israelites* by birth (though yet they went with the Congregation) typing out those, who at this Day (although they shall bee the Seed according to the flesh, and march with the rest) are yet notwithstanding not accounted the *Spiritual or Holy Seed*, which *Holy Seed*, though but a *Tenth* (that is, a few in comparison of the rest) are yet called the *substance*, *Isaiah* 6. 13. *i.e.* the substance of this people that God looks at, or will reckon for the Seed at this day.

And in regard of this *mixt* multitude which shall bee amongst them when they *stir*, *Daniel* setting forth this their stirring by a Resurrection, Chap. 12. 2. (which is the same with the Resurrection of the dry bones, *Ezek.* 37. applyed there to the *Jews* stirring) he saith, *some shall arise to everlasting life*, *some to shame and everlasting contempt*; Which last words are an Argument, that the *Resurrection Daniel* speaks of, cannot bee the same with that first *Resurrection*, Rev. 20. 6. because none have part in that but such as are blessed, and *holy*, *and on whom the second death hath no power.*

Now because (as I have said) amongst those who come up to their Land, the greater part shall be found not truly seeking the Lord, but their own things; therefore by that time they are settled in their Land, (and probably, the *Gentile-Christian* removed from them,

or

or returned home) ſhall a *fearful ſtorm*, ſuch a day as never was from the *foundation of the world*, fall upon them (which *Daniel* mentions, Chap. 12.1. and *Zech.* Chap. 14.1.) by which as the better part ſhall bee brought through the *fire* and *purified*, and their *faith* tryed; ſo ſhall the other *fall off*, (as before) to the Enemy, or be *cut off* by this day of trouble, ſo that a remnant onely ſhall bee left, which remnant ſhall bee the Holy Seed, which wee have, *Zecha.* 13. 8,9. *And it ſhall come to paſſe that in all the Land, ſaith the Lord, two parts therein ſhall be cut off, and dye, but the third ſhall be left therein. And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tryed, they ſhall call on my Name, and I will hear them, I will ſay, It is my people, and they ſhall ſay, The Lord is my God*, Iſa. 10. 20, 21,22. *It ſhall come to paſs in that day, that the remnant of* Iſrael, *and ſuch as are eſcaped of the houſe of* Jacob, *ſhall no more again ſtay upon him that ſmote them, but ſhall ſtay upon the Lord, the Holy One of* Iſrael *in truth. The Remnant ſhall return, even the Remnant of* Jacob *unto the mighty God. For though thy people* Iſrael *be as the ſand of the Sea, yet a Remnant of them ſhall return, the conſumption decreed ſhall overflow with righteouſneſs*, Chap. 4.2 3.4. *In that day ſhall the Branch of the Lord be beautiful and glorious --- for them that are eſcaped of* Iſrael. *And hee that is left in* Sion, *and he that remaineth in* Jeruſalem *ſhall be called Holy, even every one that is written among the living in* Jeruſalem. *When the Lord ſhall have waſhed away the filth of the Daughter of* Sion, *and ſhall have purged the blood of* Jeruſalem *from the midſt thereof, by the Spirit of Judgement, and by the Spirit of*

Burn-

Burning, Zepha. 3. 12, 13. *I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the Name of the Lord. This is the day of purging out the Rebels:* Ezek. 20. 38. *And I will purge out from among you the Rebels, and them that tranſgreſſe againſt mee. Of judging between Cattel and Cattel*, Chap. 34. 17. *Thus ſaith the Lord God, Behold I judge between Cattel and Cattel, between the Rams and the Hee Goats.* All which places, as will be evident to him that ſhall but underſtandingly peruſe them, and compare them with other Scriptures, ſpeak of the laſt times, when the *Iews* are to come in.

To this *Remnant* ſhall Chriſt at the great day of the battel of *Armageddon* (which ſhall put an end to this day of trouble) appear, who ſhall from that day bee advanced to reign with him in his *Kingdome*. But of this more hereafter.

Thus much as touching the ſixth VIAL.

The Interval of time betwixt the pouring out of the Sixth and Seventh VIALS.

Verſe 13. *AND I ſaw three unclean ſpirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet.*

Verſ. 14. *For they are the ſpirits of Devils, working miracles, which go forth unto the Kings of the Earth, and of the whole world, to gather them to the battel of that great day of God Almighty.*

Theſe words to verſ. 17. do not properly belong either to the Sixth or Seventh *Vials*, but contain an *Interval* of time betwixt both, in which ſome remarkable things in order to the pouring forth the ſeventh and laſt *Vial*, are to be tranſacted, which are,

1 *The ſending forth of Ambaſſadors or Agents from the Dragon, Beaſt, and falſe Prophet, to the Kings of the Earth.*

By Dragon,

We are to underſtand, that *Old Serpent* the *Devil* and *Satan* (yet principally as acting in the Roman Monarchy; the ſeven Heads, and ten Horns of the *Dragon*, chap. 12. 3. being the Armes of *Rome*) for ſo the Holy Ghoſt interprets it, chap. 12 9. *And the Dragon was caſt out, that Old Serpent, called the Devil and Satan*, chap. 20. 2.

And

And he laid hold on the Dragon that Old Serpent, which is the Devil and Satan. Now where the *Holy Ghost* hath given a manifest interpretation, it is certainly curiosity to seek another.

As for the other two, the *Beast* and the *false Prophet* (the two Companions of the *Dragon* or *Devil*) we shall the better discern these two Monsters, if we consider how that,

Beast in the *Revelation* is sometimes spoken of without any *distinction* made, as being but one. Sometimes with *distinction*, as though he were *two*, as *Beast* and *Beast*, Chap. 13. *Beast* and *Woman*, Chap. 17. *Beast* and *false Prophet*, as here.

When *Beast* is spoken of without *distinction*, it denotes the *Political* and *Ecclesiastical* State both of the Roman Empire, as the same now is Antichristian.

As in Vial 2. *Beast* there used alone, denotes *both* States, as is clear, because the *Image* of the *Beast*, was of the *first Beast*, *Rev.* 13. 14 compared with ver. 3. The *mark* of the *Beast* was of the second *Beast*, spoken of chap. 13. the first *Beast* having no *mark*, and the two *Beasts*, Chap. 13. (which both are comprehended in the word *Beast*, Vial 2.) are (as shall appear anon) the *Civil* and the *Ecclesiastical* State of the Roman Empire, as the same now is under Antichrist.

So in Vial 5. *Rome* is called the *Seat of the Beast*; that is, the *Seat of the Political State*, for the *Seat* of the Roman Empire, as the same was *Pagan*, (which State was *Political* only) is given to the *first Beast*, *Rev.* 13. 2. that is, the *Civil*, or *Political* State of Antichrist. And also the *Seat* of the *Ecclesiastical*; for it is upon the seven *Mountains* of *Rome*, the Woman sits, *Rev.* 17 9. *i.e.* the *Ecclesiastical State*. So that *Rome* is the *Seat* both of the *Political* and *Ecclesiastical State*; and therefore the Beast Vial 2. whose *Seat* is in *Rome*, must be understood

ſtood of *both States*, *Civil* and *Eccleſiaſtical*, both which make up but one Beaſt, or Antichriſt.

So *Rev.*14.9 11. Chap.15.2. Chap.20.4. in all which places we have but one *Beaſt* ſpoken of, but the ſame as having a *Mark*, and an *Image*, which for what I ſaid but now muſt be interpreted of *both States*, the *Civil* and *Eccleſiaſtical*.

The like we have Chap.11.7. *The Beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt them, i.e.* againſt the two Witneſſes. Now this *Beaſt* aſcending out of the bottomleſs pit is meant of both *States*, not onely for this reaſon, that *both* joyn in ſlaying the Witneſſes, but becauſe Chap.17.8. we have it ſo interpreted; for *John* being ſhewn firſt *either* State *diſtinct* verſ.3,4,5,6. the one repreſented by a *Beaſt*, the other by a *Woman* riding upon this *Beaſt*, in verſ.7,8. hath the myſtery of both together ſhewed him and *both* together are the *Beaſt* aſcending out of the bottomleſs Pit, which *Beaſt* there ſpoken of in ſuch various and ſeeming contrary phraſes, *was, is not, yet is, ſhall aſcend out of the bottomleſs Pit*, can be underſtood of no other but *Antichriſt* in all, becauſe it is ſaid, *The dwellers on the Earth ſhall wonder when they behold the Beaſt that was, is not, and yet is*; noting thus much, that *the dwellers on Earth*, as yet ſaw not this *Beaſt*, for indeed his riſe was not yet, *John* ſeeing the riſe of this Beaſt, Chap.13.1.11. as a thing to be after his time. Yet is he called the Beaſt [*that was*] becauſe in reſpect of that *Civil* Power this *Beaſt* ſhould exerciſe, and the *Seat* he ſhould upon his riſe ſit in, he ſhould not differ from the *Roman* Empire that then was, and had its beginning long before *John* wrote. [*is not*] in reſpect of a power *Eccleſiaſtical*, as well as *Civil*, which *Antichriſt* was to have; ſo he *was not*, the preſent Government when *John* wrote, neither knowing, nor allowing any ſuch power; for which cauſe though *Anti-*

Christs Seat and *Civil* Power; was in the Roman Empire as Pagan, yet was not the Empire or Government then the *Beast* here spoken of, or *Antichrist*. [*Yet is*] in respect of will and desire, and a secret aspiring which then was after such a thing or power, which once obtained, would Midwife this man of sin into the world, 2 *Thes.* 2. 7. *The mystery of iniquity doth already work*. 1 Joh. 2. 18. *Even now there are many Antichrists* [*shall ascend out of the bottomless Pit*] because the *rise* of this *Beast* (which must, as I have said, be one and the same in all the several expressions) was to be afterwards, when the *Civil* power that now was in the hands of Pagan Emperors should fall into the hands of the *Beast*, and withall an *Ecclesiastical* power set up with it, *both* going together hand in hand, which should be a Government so abominable, that it is said to *ascend out of the bottomless Pit*, *i.e.* the rise of it should be as from Hell it self.

And therefore of this very *Beast* that *was* and *is not*, it is said, *he is the eight*, vers. 11. that is the eighth kind of Government which should be in the *Roman Empire* (a clear Argument that not the Empire in general, but the same as under Antichristian onely, is the *Beast* that *was* and *is not*: for all the several Governments are comprehended under the Empire in general, but the *Beast* that *was* and *is not*, is spoken of particularly, as but one, and that too the *eight* and *last*, which can agree to none but Antichrist) for five distinct kinds of Government had been before *Johns* time. First, *Kings*. Secondly, *Consuls*. Thirdly, *Dictators*. Fourthly, *Decem-viri*. Fifthly, *Tribunes*, which all were fallen, therefore saith he vers. 10. *five are fallen*. *One*, that is the sixth, then was, which was a Government by *Cesars*, who ruled the Empire in *Johns* time; therefore *one is*, another, the seventh, was yet to come, that is, by Christian Emperors; therefore saith he, *the other is yet to come*: and of this seventh, he saith,

ſaith; *when he commeth he muſt continue a ſhort ſpace*; for indeed this continued but a little while, but the Empire growing corrupt, the *Beaſt* that *was* and *is not*, i.e. *Antichriſt* creeps in; who is called the *eight*, *And the Beaſt that was and is not, even he is the eight*--- verſ. 11. becauſe he ſets up a new form of Government diſtinct from all the former, viz. an *Eccleſiaſtical*, and *Civil* State mixt together, which none of the former Governments had; and may therefore well then be called *the eight*, or another Government. *And yet he is of the ſeven, and is of the ſeven*--- *i. e.* beſides the new *Eccleſiaſtical* Power erected by this *Beaſt*, this *Beaſt* doth alſo exerciſe that *Civil* Power which the *ſeven*, or the ſeveral Governments, before him had, or did exerciſe. And for this reaſon the *ſeven Heads* of the *Beaſt*, ver. 9. are interpreted of the ſeven kinds of Government, ver. 10. Not to ſhew that by *Beaſt* is underſtood (as is generally conceived) the Empire at large, including all the ſeveral Governments that were to be in it: But to ſhew that the power of all the ſeven former Governments ſhould center in this Beaſt, whatſoever Civil power they had, he ſhould have it all, who yet over and above ſhould erect a new power, which none of the former had, in which ſenſe he ſhould be *the eighth*. And of this *Beaſt* it is ſaid, *he goeth into perdition*, either becauſe deſtruction will be his end, as chap. 19. 20. or becauſe under this *Beaſt* the *Fourth Monarchy* is to be utterly deſtroyed.

So that the *Beaſt* here aſcending out of the bottomleſs pit, (which is the ſame *Beaſt* with that which kils the Witneſſes, *Revel.* 11. 1.) is to be underſtood of the *Political* and *Eccleſiaſtical State* both, of the Roman Empire as now it is: though of the ſeven in reſpect of the *Political State*, and yet the *eight* in reſpect of the *Eccleſiaſtical* added to the other, yet but one and the ſame Beaſt, for the ſame Beaſt is the *eight*, and of the *ſeven*. I

therefore conclude, that Beast, when spoken of without distinction, denotes Antichrists Civil and Ecclesiastical power both.

When *Beast* is spoken of *with distinction*, as *Beast* and *Beast*; *Beast*, and *Woman*; *Beast*, and *false Prophet*: We are then by *one* to understand the Roman Civil State onely, by the *other*, the *Ecclesiastical*.

This is manifest *Rev.*13. where we have *two Beasts* spoken of, the *one* arising out of the Sea, ver. 2. the *other* out of the Earth, vers. 11. By the first, we are to understand the *Civil State* onely, for vers. 2. The *Dragon* gives to this *first Beast* his power, *Seat, and great Authority*, i.e. the *Devil*, who all the time the Roman Empire was *Pagan*, did *rule* in it, and was openly worshipped there, seeing himself by Christian Emperors, now come to the Imperial Dignity, dethroned, so as that he cannot under that form procure any more as he had done, to be openly worshipped, and to persecute the Saints; he therefore resigns his *Power*, *Seat*, *and great Authority*, (i.e. *Rome* the *Seat* of the Empire, and the *Power* and *Authority* of the former Emperors, which was Civil onely) to this *first Beast*, for which reason the *seven heads of the Antichristian Beast*, Chap.17.9,10. are by the Holy Ghost interpreted first, Of the seven *Mountains* of *Rome*, the *Seat* of the *Beast*; And secondly, of the *seven distinct* kinds of Government, namely, the Power and Authority of the Beast, because both these, *viz.* the *Seat* and *Civil power* of the former Empire, are given into the hands of this *first Beast*, (the principal limb of Antichrist) so that by *first Beast*, the *Civil State* onely is to be understood, for the *first Beast* hath onely what the *Dragon resigns*, and the *Dragon* could resign no more; the *power* of the former Empire, in which the *Dragon* ruled, being *Civil* onely.

But so subtle is this *Dragon*, the *Devil*, that by *resign-*

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ing to the *firſt Beaſt*, a *ſecond Beaſt* doth ariſe, verſ. 11. by which Beaſt the Devil obtains to be worſhipped again, though under a more ſpecious form and devout way of Idolatry, deviſed by the *ſecond Beaſt*; and ſo what the Devil was before forced to let go, in one kind, he now by policy gets again in another. Now this *ſecond Beaſt* is the *Eccleſiaſtical State* of the Roman Empire, the Pope his Hierarchy and Clergy, as appears:

1 *Becauſe his riſe is out of the Earth*, verſ. 11. that is, his beginning is *baſe*, *mean*, and *low*, as the Popes at firſt, (when the Beaſt firſt began to riſe) were poor Biſhops, who in time by the favour of Princes got up to be Popes, and moſt of their exalted Clergy-men riſe out of the dung.

2 *He looks like a Lamb*, as the Pope calls himſelf Chriſts Vicar, the Servant of the Servants of Chriſt, and his retinue pretend humility, and their power to be from, and for Chriſt, and hold their ſtation ſucceſſively from the Apoſtles, as he doth his from *Peter*.

3 *He ſpeaks like a Dragon*. The Pope, and all they who derive their power from him, though he and they look ever ſo like Saints, yet the abſoluteneſs of their Decrees, Injunctions and Impoſitions, enforcing and compelling the Conſciences of all, declare them to be the *Dragon*, that is, the perſecutor of the Woman, or Chriſts flock, as the *Dragon* is, *Rev.* 12.

4 *He exerciſeth all the power of the firſt Beaſt*, Verſ. 12. As the Pope hath a double ſword, a temporal and a ſpiritual; and his inferior Clergy make uſe of a Civil Power to uphold their own cauſe, as well as a ſpiritual.

Now whereas ſome conceive the *firſt Beaſt* here to be the *whole body* of the Roman Empire, as the ſame is the fourth Monarchy, whereof the Antichriſt is but a part; and the ſecond Beaſt to be the *Antichriſt*, and his King-

dome alone, it cannot ſo be; partly for the Reaſons before given, and further, becauſe according to this, the *Beaſt* ſhould continue to make war againſt the Saints, and to kill them above two and forty months, for reckoning the time of the ten Perſecutions, and all the time ſince, in which war hath been made upon the Saints, and they killed, it amounts to much more than two and forty months, which yet is the limited time of this Beaſts perſecution. Verſ. 5. *And power was given unto him to continue two and forty months.* Yea, then how comes it to paſs that this *firſt Beaſt* differs from the *Dragon*, who yet did repreſent the former Empire, for whereas the *Dragon* (as one well obſerves) hath but ſeven Crowns, and thoſe ſeven upon his Head, Chap. 12. 3. this *Beaſt* hath ten Crowns, and thoſe upon his Horns, verſ. 1. which difference according to this Principle ſhould not bee, for they ſhould be one and the ſame: Therefore the *firſt Beaſt* is the Empire only as under *Antichriſt*, and of that (as I have ſaid) the *Civil* ſtate onely, as the ſecond the *Eccleſiaſtical.*

Furthermore as concerning theſe *two Beaſts*, we are not to conceive, as though they ſprung up at a *diſtance*, one a good while after the other, for the continuance of the *firſt Beaſt* (I have ſaid already) is to be but two and forty months, and ſo much time is allowed to *both* the Beaſts, Chap. 11. 12. *the holy City ſhall they* (*i. e.* both the Beaſts) *tread underfoot two and forty months.* And indeed the treading the Holy City underfoot two and forty months can be no other act, but the act of the Beaſt, it agreeing ſo punctually to be the preciſe time of his Reign. And of what Beaſt?

I anſwer, That very *Beaſt* mentioned, verſ. 7. which ariſeth out of the *bottomleſs Pit*, and towards the end of this time kills the Witneſſes; which Beaſt I have already ſhewed to be ſpoken of *both the Beaſts*, viz. the *Civil* and

and *Eccleſiaſtical* ſtate, whoſe riſe therefore muſt be together, the time of eithers Reign being two and forty months. For indeed ſo ſoon as the *Roman Empire*, which before was *Pagan*, but now Chriſtian, began to be ſo corrupt as to be the *firſt Beaſt*, *i. e.* of Chriſtian an Antichriſtian ſtate, perſecuting the true members of Chriſt, inſtantly with this corrupted ſtate did the *ſecond Beaſt* ariſe; that is, the ſword and power of the *Civil* Magiſtrate which before was uſed by none but himſelf, came now to be in the hands, or at the will and diſpoſal of *Eccleſiaſtical* perſons, Church-men (as they are called) that theſe thereby might become fit inſtruments to ſet up, and eſtabliſh their own Idolatries, and perſecute the Saints; And by this aroſe a *ſecond Beaſt*, exerciſing by permiſſion all the Power of the *firſt*, and is therefore ſaid to exerciſe it *before him*, verſ. 12. in his *ſight*, verſ. 14. *i. e.* by leave or permiſſion of the *firſt Beaſt*; for which cauſe, the making war with the Saints, verſ. 7. the compelling all Nations that dwell upon the earth to worſhip the *Beaſt*, verſ. 8. is appropriated to the firſt *Beaſt*, as though it were his act, whereas indeed it is properly the *ſecond Beaſt* doth this, as is clear, verſ. 15 16, 17. but hee doth it by exerciſing the *power* of the *firſt*, without which he could not do it; and therefore the ſame thing is recorded in deſcribing either *Beaſt*, becauſe in this buſineſs the *ſecond Beaſt* is the firſt mover, but the effecting of it, is done by the power of the *firſt*.

And indeed the *ſecond Beaſt* may well be called another *Beaſt*, diſtinct from the firſt, notwithſtanding the power he exerciſeth by the power of the firſt, becauſe the hands this power is now put into, or is at the diſpoſal of, are ſuch as not only are without right to this power, but alſo never had until this day any ſuch power intruſted in them, or at their diſpoſal.

Yet that theſe *Beaſts*, though *two*, are indeed *one*, and

make up but *one* Antichrist is clear, because *both* the *Beasts* rise together, as before; *both* are alike in nature, actions, and conditions, for both are *filthy Beasts*, and cruel Tyrants, *both* Patrons of Idolatry, *both* bloody Persecutors of the Saints, *both* are helpful one to another; the *first Beast* communicates of his *power* to the *second Beast*, vers. 12. the *second Beast* gives *life* to the *image* of the *first Beast*; vers. 15. yea vers. 18. *one* and the *same* number is assigned to *both* the *Beasts*, and the number of *both* the Beasts in conclusion of the Vision, is but the *number* of the Beast, *i.e.* of one Beast. *Here is wisdome, let him that hath understanding count the number of the* Beast; Which also addes a beam of further light for the clearing of what I have said before; that Beast, when spoken of *without* distinction, is to be understood of the *Civil* and *Ecclesiastical* state both. So that in fine the result is, *They are two* Beasts, *as a Political, and an Ecclesiastical state, and yet but one* Beast, *as Antichrist.*

What I have said of these *two* Beasts, I may say the *same* of the *Beast*, and the *Woman*, Chap. 17. The *Beast* the *Woman* rides upon, is the *Civil* state, the *Woman* riding upon this *Beast* is the *Ecclesiastical*, only with this difference, the *second Beast*, Chap. 13. who upon his first rise was a Beast, aspiring to no higher degree; and exercising the power of the first Beast, *i.e.* of the *Civil* state, by leave as it were, through permission of the first Beast, is now through a long standing risen from a *Beast* to a *Woman*, as disdaining to be in so low a degree as a Beast any longer. Yea, such a *Woman* as like a *notorious* Strumpet knows how to make the Kings of the Earth, yea the whole world follow her dance, and crouch to her, by which she is grown rich and gallant, having by whoring and jugling got the riches, the gold, the precious stones, and pearls of the *first Beast* to her self, and to

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ſhew what an aſpiring ſpirit ſhe is of, inſtead now of exercising the power of the *first Beast*, *i. e.* of the *Civil State*, by leave any longer, ſhe is now like Lord and King got upon the back of the firſt *Beaſt*, who dares not croſs her humor, for ſhe rides him and rules him at pleaſure.

And indeed the firſt Beaſt is juſtly recompenced for ſetting up and countenancing ſuch a Beaſt at firſt, who (according to the Proverb) give an inch of power, he will take an ell; for whilſt the firſt Beaſt remains a Beaſt ſtill, this ſecond Beaſt is from a Beaſt advanced to be a *Woman*, which not onely had robbed and plundered the coffers of the Beaſt, and got all his riches from him, but alſo knows how to ride the Beaſt, maſter him, and rule him as ſhe liſt.

And certainly had not the firſt Beaſt been a very Beaſt, I mean, had not the *Civil State* at firſt ſo far degenerated, as inſtead of acting rationally as a *man*, to act ſenſually and bruitiſhly as a *Beaſt*, this great inconvenience would have been foreſeen in the beginning, at leaſt remedied in time, before the ſecond Beaſt was grown to ſuch a height, that he was now paſt taming, and able to ride and maſter the firſt Beaſt that ſet him up.

Now whereas the *Woman*, verſe laſt, is ſaid to be the *Great City*, it is (as I ſuppoſe) rather lain down as a *Mark*, or character to know the *Woman* by, and that from the place ſhe was to ſit in, then a deſcription of the *Woman*, which verſe 9. confirms me in, by giving us to underſtand that the woman ſits upon the ſeven Mountains (*i.e.* the City *Rome* anciently built upon ſeven Mountains) therefore the ſeven Mountains, *i. e.* the City *Rome*, is not, to ſpeak properly, the *Woman*, but the *Seat of the Woman*.

What I have ſaid of the *two Beaſts*, the *Beaſt* and the *Woman*, I may alſo ſay of the *Beaſt* and the *falſe Prophet*, ſpoken of in the words I am opening. The Beaſt here

here is the Civil State, or the first Beast that ariseth out of the *Sea*; the *false Prophet*, the *Ecclesiastical* or second Beast, whose rise is from the *Earth*. And indeed he that shall but parallel the second Beast spoken of chap. 13. with what is spoken of the *false Prophet*, chap. 19. will find them to be one and the same; The false Prophet is a *worker of Miracles*, chap. 19.20. so is the second Beast, chap. 13.17. The false Prophet by his miracles deceives the Beasts followers, chap. 19. 20. so doth the second Beast, chap. 13.14. The Beast and the false Prophet are helpful the one to the other, for the Beast defends the false Prophet by his strength (for chap. 19. 19. no force at all is mentioned that this *false Prophet* had at that great Randezvouze, who yet was personally present with the Beast, for he is taken prisoner, vers. 20. therefore the Beast defends him) and the false Prophet by working miracles *encourageth* the Beast and his multitude, with hope of good success, God is of their side. In like manner the two Beasts, chap. 13. are (as before hath been shewed) *helpful* to each other.

The conclusion is, that by false Prophet we are to understand the second Beast spoken of chap. 13. and by Beast and false Prophet to understand the same here, as of the two Beasts there, *viz.* the *Civil* and *Ecclesiastical State*; only with this difference, that Beast, which in his first rise, was but a Beast; afterwards (when more grown) a *Woman*, riding upon, and over-topping the *Civil* power, or first Beast, which gave him his rise, is now in his declining condition a *false Prophet*.

For the *loss* of *Rome*, where was his Magazine of Treasure, together with the seizing and intercepting his *Rents* and *Tributes* by the Conqueror, hath so pulled down the Beast, so plucked the plumes of the Romish *Ecclesiastical State*, *i.e.* brought the Pope and his Clergy to so low

low an ebb, that it is now but little that they can contribute either to the aſſiſtance of the firſt Beaſt, the Romiſh *Civil* power, or towards the upholding of their own ſinking Kingdom; yet becauſe having been a *proud Whore*, this Beaſt is loath to be of little repute, and to come back again to his firſt original of a poor earthly Beaſt. yea would fain have the firſt Beaſt, the Civil power ſtill to dote upon him, and reckon him a conſiderable party, he will therefore ſeem now to make up by his fained piety and devotion what is wanting in his former outward ſtrength and glory; and now he can be nothing elſe, he will needs be a *Prophet* to foretell good to his cauſe and Kingdom, though none he can do it; But obſerve, as when he was a Beaſt, he was an earthly Beaſt; as when a *Woman*, a *Whore*; ſo now, when a *Prophet*, a *falſe Prophet*. Though *Antichriſt* may change ſhapes and formes, he can never make himſelf better than he is, but *Antichriſt* he will be, an *Enemy* to *Chriſt*, an *Impoſter*, a *Deceiver*, a *Lyar* ſtill.

Having thus ſeen the meaning of the words and names (which I have purpoſely inſiſted the larger upon, becauſe the right underſtanding hereof, doth (if I miſtake not) open the door into the very myſtery of this Book) I come to apply them to the buſineſs in hand, thus,

The *Dragon*, *Beaſt*, and *falſe Prophet*, who from the beginning were Partners, going hand in hand and venturing States together, ſeeing by the *fall of the City Rome* ſuch a terrible ſhaking blow giving to their *Kingdom*, as that the next blow, if not prevented, is like unavoidably to be fatal, and to prove their utter ruin; they therefore now all of them *convene in ſome Genral Councel*, where they lay their heads together what thing is beſt for them to do to prevent another blow, or, if poſſible, to recover their own again. And upon debate *two things* being laid before them, as matter of deep and ſerious conſultation, *viz.* *The late loſs they have received by the fall of Rome*, and

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that by causing some of the Kings of the Earth, who were friends to their cause before, now for fear of her torment, left the like should befall themselves, to with-draw, and stand a loof off.

2 *The great provocation since given to the Turk, by those very Instruments their Enemies,* which is like to make him joyn in with the utmost strength hee can make (out of desire to revenge himself, and recover his own again) to ruin (if it may bee) this growing party.

The *vote* or *result* of the meeting from the foregoing premises is, that (as the thing which doth most conduce to the upholding of their cause) *Agents* and *Ambassadors,* of the fittest they can find for such imployment, be speeded away to such Kings of the earth, as for the present seem *backward* in the *cause,* to put life into them; and also to the *Great Turk,* to *encourage* and *heart* him on to *engage* with them, in a *quarrel* that is *his,* as well as *theirs*; together with *all others,* of whom they have either *hope* that they will, or may be drawn to joyn with them; that by one *general Randezvouze* of all their force together, they may *venture the whole,* sink, or swim, upon the *event* of one *battel*: Which battel is here called (for the remarkableness of it, both in regard of the multitude of enemies, and the glorious appearance of Christ with his Saints, who will fight this battel for them, in such a way as never before) *the battel of that great day of God Almighty*: which is (I conceive) the *same battel* with what is spoken, *Psal.* 110. *Isa.* 63. 1, *to 7. chap* 6. 15. to the end, *Ezek.* 38. 39. *Dan.* 12. 1. *Joel* 3. *Zech.* 14. 1, 2, 3 4, 5. *Mal.* 4. 1, 2 3. Of which *terrible, yet glorious* day, to mention all that in the foregoing Texts, and elsewhere is recorded of it, would call for a Treatise of it self; and therefore I think it meet rather to leave the same to the sober and pious meditations of the Reader,

der, than here to add any thing further upon so large a Subject.

Concerning the *Agents* and *Ambassadors* of the *Dragon*, *Beast*, and *false Prophet* (who are said to be *three* (though possibly they may be multitudes) because a *three-fold* number denotes perfection; and said to come out of the *mouth* of the *Dragon*, and *out* of the *mouth* of the *Beast*, and *out* of the *mouth* of the *false Prophet*; not as if *one* came out of *the mouth* of the *one*, another *out* of the *mouth* of the *other*, and another *out* of the *mouth* of the *third*; but because their sending is by the *common consent* of the aforesaid *three parties*) who, or what they shall be, I look upon it as a part of curiosity to enquire any further into, then what is here by the *Holy Ghost* determined of them.

1 That they shall be *Spirits*, viz. for their subtilty, nimbleness, and activity.

2 *Unclean Spirits*, for the filthiness and impurity of their principles and conversation.

3 Like *Frogs*, for their bold impudency, and continual croaking in the ears of those they are sent to, giving them no rest till they have drawn them forth to battel, withall creeping into every hole and corner of the world, to carry on their design.

4 *Spirits of Devils*, for their dissembling, lying, and cunning craft in deceiving, above all that ever were imployed before them.

5 *Working Miracles*, and that (as it were) in way of imitation of the great and wonderful things God either hath done, or is then doing for his people; by this not onely to gain credit to their *Ambassage*, making the Kings *of the Earth* the more ready to receive it; but also to blind the eyes of those they are sent unto, and *harden* their hearts against the apparent works of God at this day, when they shall see things somewhat like

like to what God is doing in the world, done by these: as the *Magicians* of *Egypt* did blind *Pharoah's* eyes, harden his heart, by doing like things before him by Diabolical art, as *Moses* did by the finger of God.

And here I cannot but in the way take notice of that which is the spiritual Engine of the old *Serpent*, and one of his most politick Stratagems and Devises, to blind others to the truths and dispensations of God in the world, making them very odious and to be loathed of many, which is, when he perceiveth that God hath any great Truth to make known, or any great Design to drive on in the World, which he cannot hinder, *he will now become an Angel of light, and be of the foremost (by setting his own instruments about it) either in discovering this truth, or putting forward this design*; that so, from a just cause of suspition being laid, a prejudice being begotten in peoples hearts against these things, the things though discovered ever so clearly might find no acceptation, but rather a general dislike from those that should receive them; as at the time of Christs coming, *he raised up false Christs* as a blind, that the true might not be received. At the first preaching of the Gospel by the Apostles, *he raised up false Apostles*. that the true might not be beleeved; which is a thing hath been worthily observed by a godly man of late, and I here mention it onely by way of remembrance, that none of us may be taken in this crafty and hidden snare.

Thus much of the first thing preparative to the pouring forth of the seventh VIAL.

2 *The Personal coming and appearing of the Lord Jesus Christ.*

Verse 15. *Behold I come as a Theef.* That Christ shall *personally appear* before the last and General Judgement, is a thing that seems to me to have much footing both throughout the *Old* and *New Testament*; without granting of which, I my self cannot as yet (possibly others may) *reconcile* one Scripture with another.

And truly, to take notice of this Opinion here, I am necessarily put upon it, unless I should either wholly pass over these words, or be false to my own perswasions, and that which as yet I cannot think otherwise, is the main thing intended by the Holy Ghost in them.

Though yet as the Argument it self in this place doth more concern *the time* of *his coming* (viz. that *his coming* shall be betwixt the *sixt* and *seventh Vials*) than *the coming* it selfe. So that I may keep to the Argument, I must here let go several Reasons I might make use of to prove this *personal coming*, and confine my self to such onely as will clear up this; viz. *That the time of his personal coming is here spoken of, to be between the sixt and seventh Vials.*

Now that Christs *Personal coming*, and not a *coming* by his *Power* and *Spirit* onely, is the thing here intended (which will fall out in *this Interval* or space of time betwixt these two *Vials*; though yet at the end of it, so as that it may indifferently be referred, either to the conclusion of this time, or the beginning of the *seventh Vial*) is clear to me, for these Reasons.

1 ARGUMENT, *Christ shall personally appear at the time in which the remarkable battel of* Armageddon *shall be fought.* But that shall be about this time.

That

That the *battel* of *Armageddon* shall be about this time, is clear in the words, That Christ shall then appear, I prove.

Isa.66.16. *For by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many.* That this is the same with the *battel* of *Armageddon* hinted in the Text, and more fully described, *Rev.* 19. vers. 17. to the end of the Chapter, appears,

1 Because the *battel* of *Armageddon* shall bee about the *time* of the *Jews* coming in; This our Discourse at large under the sixth *Vial* proves; So shall this; For vers.7.8. we have their *conversion* spoken of, *Before shee travelled, shee brought forth, before her pain came, shee was delivered of a Man-child; who hath heard such a thing? who hath seen such things? shall the earth bee made to bring forth in one day, or shall a Nation be born at once? for as soon as Sion travelled shee brought forth her children*; And then presently, vers. 16. wee have this battel.

2 Upon the *battel* of *Armageddon*, wee have a *new Heaven*, and a *new Earth*, as the consequent of it. *Rev.*21.1. *I saw a new Heaven, and a new Earth, for the first Heaven and the first Earth were passed away.* So this vers.22. *For as the new Heavens, and new Earth, which I will make shall remain before me.*

3 Wee read of *a Lake of fire*, after the battel of *Armageddon*, Rev.19.20. So here, verse last.

Object. But have we a *coming* here?

Answ. Yea vers.15. *For behold the Lord will come with fire, and with his Chariots like a whirlewind, to render his anger with fury, and his rebukes with flames of fire*; Which *coming* that it must be *Personal*, I shall shew anon out of *Rev.*19. which speaks of the same

same coming, as the *battel* there and here spoken of, are *one* and the *same*.

The Prophet *Daniel* in his seventh Chapter doth excellently set this forth, where having had the four *Monarchies*, which Chap. 2. were represented to him in the form of a *great Image*, and Antichrists Kingdom, a part of the fourth or last Monarchy, by the *feet* of that Image, *part of Iron*, and *part of Clay*; now represented under another form of four Beasts; and Antichrists Kingdom by a *little horn*, arising amongst the horns of the 4th. Beast, or *Roman* Monarchy, he saith, ver. 11. *That he beheld, because of the great words the Horn spake* (*i.e.* because of the blasphemies of Antichrist) *the Beast* (that is, the fourth Monarchy now governed by Antichrist, the little Horn) *slain, his body destroyed, and given to the burning flame*, agreeing punctually to what is recorded, *Rev.* 19. 19 20. of casting the Beast into the *Lake of fire* burning with brimstone, which comes in there as an effect of the battel of *Armageddon*: And indeed that these two Texts must agree in time, and be one and the same, is clear to me; because the main thing held forth in either, is the final destruction of the *Roman* Monarchy, and that as the same is under Antichrist. Neither may it be doubted that by the *little Horn* the *Kingdome* of *Antichrist* should bee *meant*, seeing what is here spoken of the *little Horn*, agrees so exactly to what in the *Revelation* is spoken of Antichrist, yea (which makes the thing most evident) the *little Horn*, and the *Beast*, or fourth Monarchy, are vers. 11. made one, and the same.

But you will say, Where have we a *coming* here?

Ans. Look vers. 13, 14. *I saw in the night visions, and behold one like the Son of Man came with the clouds of Heaven, and came to the Ancient of days, and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdome,*

that all People, Nations, and Languages should serve him; his Dominion is an everlasting Dominion that shall not pass away, and his Kingdome which shall not be destroyed.

Object. But how appears this coming to be Personal?

Ans. From the Text; for observe first, God as the *Ancient of dayes* by the manifestation of his *presence* and *power*, with and amongst his people, (which (I take it) answers to the *smoak* wherewith the Temple is filled, *Rev.*15. last) first begins to judge the *little Horn*, or fourth Beast, casting down his Thrones (the work at this day in hand.) Now whilst the *Ancient* of *dayes* is amongst his people sitting and judging the Beast, one comes to him *like the Son of man with the clouds of Heaven, to whom is given a Dominion, Glory, and Kingdome.* Observe, first, He comes not to receive a Kingdome in a *spiritual way* as *God*, but as the *Son of man.* Secondly, He comes with the *clouds of Heaven*, the very phrase used to set forth his *personal coming*, Mat.24.30. *They shall see the Son of man coming in the clouds of Heaven, with power and great glory*, Chap.26.64. *Hereafter shall yee see the Son of man coming in the clouds of Heaven*, Rev.1.7. *behold he cometh with clouds, and every eye shall see him.*

Thirdly, He comes to the *Ancient of dayes* (who according to his God-head is the Ancient of dayes) that is, the *Father*, who now had set up his Throne on earth, and (as the Great Judge) was in the midst of his people, manifesting his Almighty power amongst them in judging the Beast, and there receives his Kingdome, where the *Ancient of dayes* had now set up his Throne, was sitting and judging. And this is a manifest Argument, that although his *coming* is mentioned after the casting of the Beast into the burning flame, yet that indeed the same

must

must be before, because he comes to the *Ancient of dayes, i.e.* the Father; whilst hee was sitting upon the Throne in the midst of his people, and passing sentence against the Beast, before the Beast is slain, his body destroyed, and given to the burning flame, which is the concluding act, and the breaking up of the judgement, after which the *Ancient of dayes* sits no longer: Therefore, I say, his *coming* must of necessity be before the *utter overthrow* of the Beast or fourth Monarchy, and within the time that the Father by his presence and power amongst his people is judging of the Beast.

And indeed, if we do but compare this seventh of *Daniel*, with the 110. *Psal.* (which is also a Prophecie of Christs Kingdome) we shall find them most excellently answering one to another, and the one helping to open the other. In vers. 1. the Father saith to the Son, *Sit thou at my right hand till I make thine enemies thy footstool.* What then? Why, the *Father* as the *Ancient of dayes*, having judged Christs enemies, and brought them well under, we have streightway, vers. 2 Christs *coming*. *The Lord shall send the Rod of thy strength out of Sion.* And what doth Christ do at his *coming*? Why, as upon his appearing, he finds the Beast, Antichrist, here called the Head over many Countries (because this Whore sits upon many waters) and the Kings of the earth with their Armies gathered together to oppose him; so presently he in his fury falls upon them, and destroyes them. Vers. 5. *The Lord at thy right hand shall strike through Kings in the day of his wrath.* The battel of *Armageddon* is called, *That great day of God Almighty*, Rev. 16. 14. upon the sounding of the seventh Angel, the time of wrath, *Rev.* 11 18. *Thy wrath is come*; here *the day of wrath.* Vers. 6. *He shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the Head over many Countries*; agreeing to that of *Daniel*,

of *slaying* the Beast, destroying his body, casting it into the *burning flame*; and that *Rev.*19. (where the battel of *Armageddon* is described) of destroying Kings and Captains, Vers.18. casting the Beast into the *lake of fire slaying the* remnant, Vers.20,21.

This appears yet farther, *Dan.*12.1. *There shall bee a time of trouble, such as never was since there was a Nation even to that same time, and at that time shall thy people be delivered.* The concurrence of this *day of trouble*, and the battel of *Armageddon*, both with the time of the delivery of *Daniels* people (or the *Jews*) proves them to be one and the same. Now that a *coming* there is here, is clear, *At that time shall Michael stand up*, which that it is *Personal*, will appear, by comparing with *Matth.*24. where all acknowledge his *Personal coming* is spoken of, which yet is the same with this; for Christ speaking of the time of it, quotes this of *Daniel*, vers.21, 22. *Then shall bee great tribulation, such as never was from the beginning of the world to this time, no nor ever shall bee.*

Another evidence of this wee have *Joel* 3. which Chapter agrees exactly to the battel of *Armageddon*; 1 In that, the Kings of the *earth*, and the *whole world* gather together, *Rev.*16.14. here all *Nations* vers.2. multitudes, multitudes, vers.14. 2 That, is about the time of the *Jews return*; for when the Kings of the *East* are upon coming in, the *Kings* of the *Earth* gather together So this, vers.1,2. *For behold in those dayes when I shall bring again the captivity of Judah and Jerusalem, I will gather all Nations.* 3 That is the *great day of God Almighty*, Rev.16.14. *the Supper of the great God*, Chap.19.17. this, *the day of the Lord* spoken of by way of emphasis, vers.14. *The Day of the Lord is neer.* 4 That, shall be in a place called *Armageddon*, Rev.16.16. signifying a place of *destruction*

his, in the valley of *decision*, vers.14. *i.e.* the place of *cutting off*, where God will *cut* off his enemies. 5 That, is the *treading of the Winepress*, Rev.19.15. So this, vers.13. *the press is full, the fats overflow.* But is here a *Personal coming*? yea, vers.16. *The Lord shall roar out of Sion, and utter his voyce from Jerusalem, and the heavens and the earth shall shake*, agreeing to that *Hag.2. 6,7.* (of which presently) v.17. *So shall ye know that I am the Lord your God, dwelling in Sion my holy Mountain*; agreeing to that, *Rev.21.3. Behold the Tabernacle of God is with men, and he will dwell with them.*

So *Hag 2.6,7. I will shake the heavens and the earth, and the Sea, and the dry land. And I will shake all Nations, and the desire of all Nations shall come.* This being the same with the other of *Joel*, can relate to no other *time*, than the battel of *Armageddon*. Now the *coming* here spoken of is not *spiritual*, for the Prophets of the Old Testament having an eye upon Christ as yet *to come*, do mostly, if not ever when they speak of his *coming*, intend such a *coming* of the Messiah, as they *expected* and waited for, which was *Personal*. Neither can this *coming* be his *first coming*, which was in a time of great *peace*, not of *shaking* Heaven, Earth, all Nations, as this is; then was Christ the desire of the *Jews* only, because known only to them; but at this *coming* he is the *desire of all Nations*, to which let me adde, the Apostle speaks of this as a thing to be fulfilled, *Heb.12. 26,27.* Nor can the words look to the *last* and *General Judgement*, as if this *coming* were not till then, because after this *coming* Gods *House* here *below* is to bee *built*, and *God will give peace in this place, i.e.* either largely taken for the *Earth*, or strictly, for *Jerusalem*; and hard it will be to prove either of these things, at, or after the General Judgement.

This *coming* therefore must be that in the Text, *I come as a Theef*, both agreeing in time; and this being *personal*, that must also, The like to this we have with much clearness, vers. 21, 22, 23.

Yet further, this is clear, *Zech.* 14. 3 4, 5. which place by all circumstances, the combination being general of *all Nations*, ver. 2. the *time*, about the time of the *Jews discovery*, &c. must needs be *the same* with the *battel of Armageddon*. Now would you see a *coming* here, read ver. 3. *Then shall the Lord go forth and fight against those Nations.* Vers. 4. *And his feet shall stand in that day on the mount of Olives.* Mount *Olives* was the place whence Christ rode as King into *Jerusalem*, *Mat.* 21. 1, 2, 3. The place where Christ preached the most remarkable Sermon of his *coming*, *Mat.* 24. 3. the place whence Christ ascended, *Act.* 1. 9, 10, 11, 12. and probably at his descending shall come thither again. But perhaps this *coming* is not *personal*. Yes, ver. 5. *The Lord my God shall come, and all the Saints with thee*, agreeing to that, 1 *Thes.* 3. 13. *At the coming of the Lord Jesus Christ with all his Saints*, which *coming* none deny to be his *personal coming*.

One place more, and I conclude this Argument, and that is, *Rev.* 19. 19 20, 21. which that it is the same with the *battel* of *Armageddon* appears,

1 In that the *parties* are the same, the *Beast*, the *false Prophet*, and the *Kings of the Earth* being parties in both.

2 The *time* is the *same*, for this in the *Vials* hath two notable things going before it, 1 The *ruin* of the City *Rome*, under the *fifth Vial*. 2. The *coming* in of the Jews, who are spoken of in the *sixth Vial*; Accordingly that in chap. 19. hath preceding, First, *Romes ruin*, chap. 18. Secondly, The *Marriage of the Lamb to his Bride*, including in it the Jews conversion, chap. 19. 7, 8.

3 The *Expressions* argue them to be the same, for one

is called, *That great day of God Almighty*, vers.14. the other, *The Supper of the Great God*, chap. 19.17. In the one they are gathered to *Armageddon*, a place of *destruction*, vers.16. In the other the rout gathered together are *slain with the sword of him that sits upon the horse*, that is, *Christ*.

Object. But how doth it appear that here is a *Personal coming* spoken of?

*Answ.*1. Christ *comes* as a *Bridegroom*, vers.7,8 9. Now Christs *coming* as a *Bridegroom* is *his Personal coming*, Mat.25.6,10. *Behold the Bridegroom cometh, go yee forth to meet him.*

2 He is called the *Word of God*, vers. 13. The most glorious Title of all, by which the *person* of Christ is expressed, *John* 1.1. *In the beginning was the Word, and the Word was with God, and the Word was God*; yea, the *person of Christ*, as considered in *both Natures*, goes under this title, ver.14. *The Word was made flesh, and dwelt among us*, 1 Joh.1.1. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life.* It is Christ as *personally* present, that is the object of the outward Senses, *Hearing, Seeing, Handling*, yet Christ as the *Word* was seen, heard, touched by *John*.

3 He is *cloathed* with a *Vesture* dipped in blood, v.13. he *treads* the *Wine-press* of the *fierceness* and *wrath* of *Almighty God*, ver.15. the same with that *Isa.*63.2,3, (of which anon.) By these, the other *expressions* of *sitting upon a white horse, judging and making War*, vers.11. having *eyes as a flame of fire*, many *Crowns on his head*, ver.12. (answering to that chap.11.15. *The Kingdoms of this world are become the Kingdoms of the Lord--*) *the Armies of Heaven following him*, ver.14. *ruling the Nations with a rod of iron* (answering to

*Psal.*2.9.) the *sharp sword going out of his mouth*, vers.15. the *name* on his Vesture and Thigh, *King of Kings, and Lord of Lords*, ver.16. Which of themselves look this way, will more clearly appear to be spoken of Christ, as *personally coming*; yet because Christs *personal coming* at this time would hardly be received for a truth, it is (as I conceive) therefore added ver.9 *These are the true sayings of God.*

The conclusion then of all is this, *Christ shall personally appear at the battel of Armageddon. That battel for time exactly agrees with the Text, therefore the coming here spoken of, Behold I come as a Theef, is a personal coming.*

2 ARGUMENT, *Christ shall personally appear at the time of the Kingdoms restoring to* Israel. But that shall be about this time. The minor Proposition I have proved before, in shewing that the *coming* in of the *Jews* must of necessity be betwixt the sixt and seventh Vials. The major, That Christ at this time shall appear, I prove,

1 From that of *Paul*, *Rom.*11.26,27. Where the Apostle speaking of the *Jews conversion*, mentions a coming of Christ, *The deliverer shall come out of Sion.* Which words are to be taken in a *litteral* and *spiritual* sence both, (as are many Scriptures else) as appears from *Isa.* 59.20. whence they are quoted, where to evidence the *spiritual* sence of them, the Prophet saith expressly in the next verse, *My Spirit that is upon thee shall not depart out of thy mouth, nor out of the mouth of thy seed, &c.* noting, that as their *sins* shall be pardoned, so also more of the *Spirit* shall be given forth upon the *Jews conversion* than ever formerly (which more fully we have, *Joel* 2. 28,29. *Zech.*12.10.) and this is the *coming of the Deliverer* to them in the *spiritual* sence. Yet that besides this there is a *litteral coming* in these words, appears, if you compare the foregoing verses 16,17,18. (upon which these have a de-

dependance) with the very same expressions almost, only a little more full, *chap.*63.1,2,3.4,5,6. where also (as here) mention is made of a *coming*. Ver.1. *Who is this that cometh from Edom?* which cannot be a *spiritual coming*, *i.e.* a destroying of his Enemies by a glorious manifestation of himself, and his power, with, and amongst his people, because then the doing of the work should be by instruments; whereas Christs arm alone, without any instrument doth this work, as verse 3. *I have trodden the Wine-press alone, and of the people there was none with me.* Vers.5. *I looked, and there was none to help, and I wondered that there was none to uphold; therefore my own Arm brought salvation to me, and my fury it upheld me.* Neither could the litteral meaning of the words have their fulfilling in his *first coming*, in which he was not *glorious* in his apparrel, but without *form* and *comelinesse*, *Chap.*53.2. neither was that a day of *vengeance* to tread down the people in anger, as this is Vers.4,6. This *comming* therefore must be some other, and is indeed that we spake of but now, *Rev.* 19. where we have Christ coming forth upon a *white horse*, as will appear by compairing Vers.3. *I have trodden the Wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my Garments, and I will stain all my raiment*; and that with *Rev.*19.13. *He was cloathed with a vesture dipped in blood.* Vers.15. *And he treadeth the Wine-press of the fierceness and wrath of Almighty God.* And this *coming* I proved but now by the circumstances of the Text, is, and must be the same with that I am opening, *Behold I come as a Theef.*

2 This appears *Ezek.* 37.24,25. where speaking of the *Jews restauration*, and the *Kingdom* they shall have thereupon, and this too with a *principal relation* to the last daies,

daies, (for the Chapter speaks of that time in which the *sticks of Judah and Ephraim shall be one stick*, Vers. 19. (*i.e.* The two Tribes, and ten Tribes, one people) shall have one King, and that too in their own Land, upon the *Mountains of Israel*, which never yet hath been since the rent in the daies of *Rehoboam*) it is said Vers. 24. *My servant David shall be King over them.* Now *David* was not a Type of Christ, as King, in a *spiritual* sense, so much as in a *visible way*, sitting upon an *outward* and *visible* Throne; if therefore a *spiritual* reign onely were here intended, the *Antitype* should not answer the *Type*, Vers. 27. *My Tabernacle also shall be with them; yea, I will be their God, and they shall be my people*, which is expounded, Rev. 21. 3. *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God*; shewing, that these words have a *special relation* to the time of the *New Jerusalem*, when Christ (as he hath already his Prophetical and Priestly Offices) shall visibly and *Personally* execute his Kingly Office.

3 This appears farther *Act.* 1. 6. from the Question propounded to Christ by his Disciples, *Wilt thou at this time restore again the Kingdom to Israel?* In which Question three things are taken for granted by the Querists; As, 1. That the *Nation* of the *Jews* should one day be restored, and have a *Kingdom*. 2 That this *Restauration* should be *wrought by Christ*. *Wilt thou?* 3 That it should be *wrought* by him in an outward visible way; for such a way is by them supposed as Christ did at that time appear to them in, which was an outward way, with his bodily presence. These three things by them believed, are ground for a fourth, which is the thing they question, namely, the time when this should be, *Wilt thou at this time?* Now observe it, the grounds of this question,

question, which includes the substance of what is pleaded for, *viz. That the Kingdom should be restored to Israel, and that by Christs personal appearance*, are neither of them denied by Christ, who undoubtedly had their question been grounded upon a mistake, would, yea, it had behoved him to have shewn them their error, only their greediness of a Kingdom at present, whilst he had other work for them to do first, is the thing reproved. Nay let me say, Christ doth in a manner affirm, all their suppositions, in saying, *It is not for you to know the times and seasons*, as to say, *true, Israel* shall have a Kingdom restored, I am to do it, and that as you now conceive *personally* appearing; onely it is *not for you* at present to *know* the time.

And this will more clearly appear if we carry these words to *Act.*3.21. where we have that set forth by the word *Restitution*, which here is called a *Restoring*. *Whom the Heavens must receive untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began*; yet with this difference, *Act.*1. speaks of the Kingdom in reference to *Israel* onely, who shall be chief in it, Mich.4.8. *Thou, O Tower of the Flock, the strong hold of the Daughter of Sion, unto thee shall it come, even the first Dominion, the Kingdom shall come to the Daughter of Jerusalem*, but *Acts* 3. in reference to the *whole Creation*, which in the day the Kingdom shall be restored to *Israel*, shall also have a *Restitution*, which is expressed, *Rom.*8.19,20,21,22.

Now in these words we have a *coming* clearly discovered, *he shall send Jesus which before was preached unto you, whom the Heavens must receive*; Which that it is *Personal*, and not *Spiritual* onely, is clear, because such as the *receiving* of Christ in the Heavens at the time when these things were spokn, was, and hath been since, such

shall

shall his *coming* at this day be; but the *receiving* of Christ in the Heavens then, and since, cannot be understood in a *Spiritual* way, because in that sense he had said before, *Lo I am with you to the end of the world*, Mat. 28.20. but must be in respect of his *Personal* and *Corporal* presence; therefore such shall his *presence* (Verse 19.) be with his people at this time, *viz. Personal* and *Corporal*.

Now that this *time* of *the restitution of all things* should be the *Day* of the *General Judgement* (which hath been the common opinion) I cannot incline to, for these Reasons.

1 Because I find not the General Judgement spoken of in the plural number, as *times, daies*, as this is; *the times of refreshing*, vers. 19. *times of restitution*, vers. 21. *these daies*, vers. 24.

2 Because this is such a time as all the Prophets have spoken of, *Which God hath spoken of by the mouth of all his holy Prophets.* Now not *all*; Nay, hardly *any* have spoken *expresly* of the *General Judgement*; but of the *time* of Christs *Kingdom*, *all* have spoken, as will appear to him that shall but take a view of the Prophets severally; in doing which, though we might begin with *Enoch*, the seventh from *Adam*, who according to *Jude*, Vers. 14. propheſied of *Christs coming* and Kingdom; and after him *Jacob* in his *blessing* of *Judah*, *Gen.* 49. 9, 10. and *Balaam* afterward (though a wicked man, yet a Prophet) *Numb.* 24. 17, 18, 19. Yet I rather choose to begin after *Samuels* daies, for there the *Holy Ghost* seems to point out our beginning, Vers. 24. yea, and all the Prophets from *Samuel*, have likewise foretold of these daies. Now beginning from *Samuel* (setting *Jonah* aside, which is but a History) not one but have spoken of these times; as to give instance,

David did it, *Psal.* 62. The whole *Psalm* is a Prophecie

cie of *Christs Kingdom*, and not *Solomons* any otherwise than in the Type, as is clear, 1. From the *continuance* of this *Kingdom*, vers. 7. *as long as the Moon indureth.* 2. The *extent* of it, vers. 8. *From Sea to Sea, from the Rivers to the ends of the Earth.* 3. The *Subjects* of it, *all Kings*, and *all Nations*, vers. 11. neither of which either did, or could agree to *Solomons* Kingdom, *Psal.* 102.16. *When the Lord shall build up Sion, he* (*i.e.* Christ) *shall appear in his glory.* And that the fulfilling of this relates to the last times is evident, Vers. 18. *This shall be written for the Generation to come, when* (as verse 22.) *the people are gathered together, and the Kingdoms to serve the Lord.*

Isaiah likewise Chap. 2. 2,3,4. *It shall come to pass in the last dayes, the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And he* (*i.e.* Christ) *shall judge among the Nations, and rebuke many people.* Chap. 9.7. *Of the increase of his Government and peace there shall be no end, upon the Throne of* David, *and upon his Kingdom* (whose Throne and Kingdom was outward) *to order it, and establish it with Judgement and Justice.* Chap. 32.1,2. *Behold a King shall reign in Righteousness, and Princes shall rule in Judgement.* (Christ and his Saints reigning together) *And a man* (noting a corporal presence as well as spiritual at this day) *shall be a hiding place from the wind, and a covert from the tempest.* Chap. 35.4. *Your God will come with vengeance, even God with a recompence, he will come and save you.* The whole Chapter speaks of Christs Kingdom, and the coming here agrees to that, chap. 63.1,2. *&c.* which I have proved to be *Personal.*

Jeremiah also, who throughout chap. 30,31,32,33. treats of *Christs Kingdom*, and that too in the *last days* (whe-

(when *Ephraim*, Head of the Ten Tribes, never gathered as yet since their Captivity) shall come in.

Ezekiel Chap.34 11. to the end. Chap.37. throughout.

So *Daniel*, Chap.2 44. 45. *In the dayes of these Kings shall the God of Heaven set up a Kingdome, which shall never be destroyed; and the Kingdome shall not be left to other people, but it shall break in peeces and consume all these Kingdomes, and it shall stand for ever.* This Kingdome must be *outward*, because it *breaks in peeces* the four Monarchies, which were *outward*, and takes the place of them, and it is improper to say a meer *Spiritual* Kingdome can take place of an *outward*, and why as the four former Monarchies, had alwayes some visible Head, the same should not be in this fifth, I see no reason, Chap.7.27. *And the Kingdome and Dominion, and the greatness of the Kingdome under the whole Heaven, shall be given to the people of the Saints of the most High, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve and obey him, i.e.* Christ, who in this Kingdome shall rule as Head, and the Saints under him. And this Kingdome must be *outward*, for the Kingdome of the *little Horn*, which was an *outward* Kingdome, is the Kingdome here *given* to the Saints, that Christ and his Saints rule in.

So *Hosea*, Chap.1.10,11. Chap.3,4,5. both places agreeing punctually to that of *Ezek.*37. which I have opened. *Joel*, Chap.2. 28. to the end, Chap.3. opened also before. *Amos* Chap.9.11. to the end. *Obadiah* vers.21. *And Saviours shall come upon mount Sion, and shall judge the mount of Esau, and the Kingdome shall be the Lords.*

Micha, Chap.4.6,7. *In that day will I assemble her that halteth, and I will gather her that is driven out,*

and

and her that I have afflicted. And I will make her that halted a remnant, and her that was caſt off a ſtrong Nation, and the Lord ſhall reign over them in mount Sion, from henceforth even for ever. Chap.5.4. *And he* (*i.e.* Chriſt, as verſ.2.) *ſhall ſtand and feed in the ſtrength of the Lord, in the Majeſty of the Name of the Lord his God, and they ſhall abide, for now ſhall he be great unto the ends of the earth*, verſ.5. *And this man ſhall be the peace* (it is proper to Chriſt alone to be called the Peace) *when the Aſſyrian ſhall come into our land, and ſhall tread in his Palaces. Nahum*, Chap.1.15. *Behold upon the Mountain the feet of him that bringeth good tydings, that publiſheth peace. O Judah keep thy ſolemn Feaſt, perform thy vows; for the wicked ſhall no more paſs through thee, he is utterly cut off*, explained, *Zech.*14.4. *His feet ſhall ſtand in that day upon the mount of Olives*, verſ.21. *And in that day there ſhall be no more Canaanite*, i.e. *the houſe of the Lord of Hoſts. Habakkuk*, Chap. 2.14. *For the Earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea.* To what time this relates, ſee by comparing with *Iſa.*11.9. where wee have the ſame words. *Zephaniah*, Chap. 3.8. to the end. *Haggai*, Chap.2.6, 7, 21, 22, 23. before opened. *Zechariah*, Chap.6.12.13. *Thus ſpeaketh the Lord of Hoſts, ſaying, Behold the Man whoſe name is the Branch, and he ſhall grow up out of his place, and he ſhall build the Temple of the Lord, Even he ſhall build the Temple of the Lord, and he ſhall bear the glory, and ſhall ſit, and rule upon his Throne, and he ſhall be a Prieſt upon his Throne.* This Prophecie relates to *Chriſt*, who is the *Branch*, who is to bear the *glory*, and not any creature, yea, who, and no other is *King* and *Prieſt* both, upon his *Throne*. Chap.9.9. *Rejoyce greatly, O Daughter of Sion, ſhout, O Daughter of Jeruſalem;*

rusalem; *Behold thy King cometh unto thee, he is just, and having salvation, lowly, and riding upon an Asse, and upon a Colt the foal of an Asse. And I will cut off the Chariot from Ephraim, and the horse from Jerusalem, and the battel bow shall be cut off, and he shall speak peace unto the heathen, and his Dominion shall bee from Sea even to Sea, and from the River to the ends of the earth.* Which latter words are an evidence the Propheeie is yet to be fulfilled; and this *coming* of Christ as a *King*, is the same, which (as under a type) was represented by Christs riding into *Jerusalem*, Mat. 21.4,5. and that was in a *Personal* way.

There is but one Prophet more, and that is *Malachy*, who also speaks of this, Chap.3.2. *Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a Refiners fire, and like Fullers sope*, Chap.4.1,2 3. *Behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be as stuble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear my Name, shall the Sun of righteousnes arise.*

Thus I have lead you through all the *Prophets*, naming but a few Texts out of each (more especially the *Psalms*, *Isaiah*, and *Zechary*, which every where are full of this) instead of many that might be, shewing you what a *harmony* there is amongst them all, as to the *time* of *Christs Kingdome*; which if any one can shew so full a *harmony* as to that of the *General Judgement*, I shall for time to come lay by this Scripture, as not of weight to prove the thing in hand; but till this is done, I shall hold my own conclusion, *viz. That the time of the Restitution of all things, when Christ is Personally to appear, being that which all the Prophets have spoken of, is not the General Judgement*, (which few or none have

have spoken of) *but the time of restoring the Kingdome of Israel*, that being the thing that all the Prophets are full of, having treated of no one Subject more, nay not half so much.

And indeed the 20. verse suits this Interpretation well, *And he shall send Jesus which before was preached unto you*; the latter words *unto you*, having reference as well to *sending* as *preaching*, and the meaning is, *That Christ shall at this time as verily be sent of the Father to the Jews, as then he was preached to them by Peter*; and therefore *Tremelius* in his Translation out of the *Syriack*, reads the (*Vobis*) *to you*, twice, after either Verb.

The Argument then lyes thus, *If that Christ shall personally appear at the time of the Kingdoms restoring to Israel* (as hath been at large proved) *and if this shal be in the Interval of time betwixt the sixth and seventh Vials*, (as also hath been formerly proved) *then doth it follow, that Christs personal appearance or coming shall be betwixt the sixth and seventh Vials; and so is the very coming here spoken of*: Behold I come as a Thief.

Two Arguments more to prove our Position, are in the words themselves, which are,

3 ARGUMENT. *The phrase of coming as a Thief, is most frequently used in Scripture to express Christs personal coming*, which therefore is the *coming* here intended, 1 Thess. 5. 2. *For your selves know perfectly that the day of the Lord so cometh as a Thief in the night:* 2 Pet. 3. 10. *But the day of the Lord will come as a Thief in the night, in which the heavens shall pass away with a great noyse.* So *Mat.* 24. 42, 43, 44. *Luke* 12 39, 40.

4 ARGUMENT. *The duty here spoken of, to which a special blessing is annexed, is that very duty which believers are with much earnestness exhorted*

unto, whensoever Christs personal coming is spoken of, Mat. 24.42. *Watch therefore, for ye know not what hour your Lord doth come,* Chap. 25.13. So *Mark.* 13. 32, 33, 34, 35, 36, 37. 1 *Thess.* 5. 2. compared with 6. all which places speak of no other *coming* but his *Personal.*

Yea the *blessing* annexed to this *duty* of *watchfulness* we do not read of but thrice more in all the Scripture, and that is ever in such places where mention is made of his *personal coming*, Luke 12.37, 38. we have the blessing twice pronounced, *Blessed are those servants, whom the Lord when he cometh, shall find watching. And if he come in the second watch, or in the third watch, and find them so, blessed are those servants,* Mat. 24.46. *Blessed is that servant whom the Lord when hee cometh shall finde so doing*; what *doing*? why, *watching*, and being *ready against his coming*, as vers. 42, 44.

These two last Arguments taken from the words, I must confess, do not of themselves conclude the thing, because the same expression of *coming as a Thief*, with the duty of *watching* annexed thereto, I find once used in a *spiritual* sense, and that in Christs admonition to the Church of *Sardis*, Chap. 3. 2, 3. Yet considering that is but once, and the other sense frequent, there is hardly room left (could nothing else be said) for an indifferency in the the thing, whether the coming here be *spiritual* or *personal*, so as that we may take or leave; but now, when together with these the weight of the foregoing Arguments and Scriptures shall be put in the *ballance*, it will then appear that there is not only a *probability*, but a *concluding strength* in these also.

Before I leave the thing, I shall adde yet further two *Arguments* more, tending not so much to prove the *Personal coming* of Christ to be here meant, as in the *general* that the same is very neer, and therefore most

most likely to be the coming here spoken of.

1 Because the Apostle tells us, 2 *Thes.* 2.8. *That the man of sin is to be consumed with the breath of his mouth, and destroyed with the brightness of his coming*, which *coming*, can be no other than his *Personal coming*; because it was that *coming* the Apostle had been speaking of, Vers. 1, 2. about which the *Thessalonians* were *shaken in mind, and troubled*, as conceiving it to be at hand (possibly from what the Apostle had written in his first Epistle, chap. 4.15,16,17. (whence it might be inferred, as if that present Generation should live to see that day) and therefore he saith, *Not by word, nor letter as from us*, Verse 1.) which *trouble* the Apostle endeavors to remove, by telling them that the *man of Sin who was to be destroyed with the brightness of this coming was not as yet revealed*, and that therefore this *coming*, which they were in doubt about, could not be sudden.

Now observe, do we already see the first, *viz.* The Man of Sin in a consumption, by the breath of Christs mouth, *i.e.* the preaching of the Gospel? then may we conclude the second, *viz.* his final destruction, which shall be by the brightness of Christs coming, or appearing, cannot be far off; and therefore it is more consonant to the Apostles meaning, to look for, and expect this coming here, betwixt the sixt and seventh Vials, (where a *Personal coming* is hinted) which time is near to us, than not to expect the same till the General Judgement, which (as shall appear hereafter) is from us a thousand years at least, how much more I know not; and surely, Antichrists continuance shall not be so long.

2 Because *Peter* tells us expressly, that Christs *Personal coming* shall be before the New Heavens, and Earth, 2 Epist. 3.10,11,12. *But the day of the Lord will come as a theef in the night, in the which the Heavens shall pass away with a great noise, and the Elements shall*

melt with fervent heat, the Earth also, and the works that are therein shall be burnt up. None that ever I met with denies this to be his *Personal coming*; yet afterwards, and that too as a *fruit* of this *coming*, which therefore *Peter* brings in with a *nevertheless*, as having reference to the *Heavens* and *Earth* before *dissolved*, comes in the promise of the New Heavens and Earth, verse 13. *Nevertheless, we according to his promise* (seeming to have his eye upon those very New Heavens and Earth promised, *Isa.*65.66.) *look for New Heavens and a New Earth wherein dwelleth righteousness.* Now that these *New Heavens* and *New Earth*, must be, and therefore this *coming* which is to precede them, before the last and General Judgement, is clear, because at the General Judgement, the *Earth* and the *Heavens fly away, and their place is no more found*, Rev.20.11. therefore no *New Heavens* or *Earth* after that; yea, the places in *Isaiah* which *Peter* hath his eye upon, cannot be applied to the General Judgement, or any time after it, therefore the *New Heavens*, and *New Earth* (which this *Personal coming* is a fore-runner of) must be before that day.

Obj. But when then are they? or where are we to place them?

To that I Answer, immediately after the *battel* of *Armageddon*, or instantly upon the pouring forth of the seventh Vial, when the voyce comes from the Throne, *It is done*, Rev.16.17. that is, as appears, Chap.21.5,6. *All things are made new. He that sate upon the Throne said, Behold I make all things new*; and then verse 6. *He* (*i.e.* He that sate upon the Throne still) *said unto me, It is done*, one Phrase expounding the other. If therefore Christs *Personal coming*, according to *Peter*, must be before these *New Heavens* and *Earth*, and if these New Heavens and Earth are the *effect* of the seventh Vial, then

is it most agreeable to *Peters* sense, as well as *Pauls* in our last words, and the Prophets of the Old Testament, yea, our Saviour himself in our former *Arguments*, to place the *Personal coming* of Christ here, betwixt the sixt and seventh Vials, where it is said, *I come as a Theef*; and indeed as *Peter* doth here mention a *Personal coming*, a little before the New Heavens and the New Earth; so doth *Isa.66.* 15,16. with verse 22. and *John* likewise, chap.19.11.with chap.21.1. (both which comings I have proved to be *personal*) so that in this there is a glorious Harmony betwixt them, and therefore it is safest to make the *coming* and time thereof, one and the same in all.

And truly to me it is a Riddle how any of those worthy men (which are not a few) who yet strongly affirm the pouring out of the seventh Vial to be the last and General Judgement, can from their own Principle conclude any other, than that the *coming* of our Text (which is the immediate antecedent of the seventh Vial) is, yea, must of necessity be a *Personal coming*,

Having hitherto been proving Christs *personal coming*, to be the coming intended in these words, I shall now nakedly discover my own thoughts about it, which possibly may prevent the rise of some Objections in the breasts of others, and withall be no weakening to my former Arguments, which are,

That I do not conceive this *coming* to be any *other* than that *second coming*, which is an Article of our Christian Faith, and we all look for, though not to be at this time (and indeed what I said last out of *Peter*, though I should add nothing else, doth give it so to be) for I can finde in Scripture but two *personal comings of Christ*; one in which he *bare our sins*, and the other in which he shall *appear without sin to salvation*, Heb.9.28. *Christ was once offered to bear the sins of many, and unto them*

that look for him, shall be appear the second time without sin to salvation; and as all the Scriptures which speak of his *Humiliation, Death*, and *Sufferings*, have relation to the *first*; so those Scriptures which speak of his *coming, Kingdom*, and *glory*, to the *second*. And indeed that *coming* which good men look upon to be at the General Judgement, doth most exactly agree to what is recorded of this coming, for,

1 That *coming* shall be a *Coming* as a *Bridegroom*, Matth. 24.6. *Behold the Bridegroom cometh*; intimating, it shall be comfortable and glorious to the Saints; such shall this be, *Rev.* 19.7,8,9.

2 That *coming* shall be a black dreadful and terrible day to the Enemies of Christ, to whom therefore he is said to come *in flaming fire, rendring vengeance*, 2 Thes. 1.8. *to descend from Heaven with a shout, with the voyce of the Arch-Angel, and the Trump of God*. 1 Thes. 4.16. such a coming as shall make all the Tribes of the Earth to mourn, Matth. 24.30. *Then shall all the Tribes of the Earth mourn*, and mens hearts fail for fear, Luk. 21.26. *Mens hearts failing them for fear, and for looking after those things which are coming on the Earth, for the powers of Heaven shall be shaken, in which the Heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat*, 2 Pet. 3.12. such also shall this be, as in many of the fore-quoted Scriptures appear, Isa. 63.1. *Who is this that cometh from Edom, with died garments from Bozrah?* Vers. 4. *The day of vengeance is in mine heart.* Verse 6. *I will tread down the people in mine anger, and make them drunk in my fury.* Chap. 65.15. *For behold the Lord will come with fire, and with his Chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire.* Verse 16. *For by fire and by his sword, will the Lord plead with all flesh, and the slain of the Lord shall be*

many

many. Joel 3.16. *The Lord also shall roar out of Sion, and utter his voyce from Jerusalem, and the Heavens and the Earth shall shake.* Mal. 3.2. *Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a Refiners fire, and like Fullers sope.* Chap.4.1. *For behold the day commeth that shall burn as an oven, and all the proud, yea and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch.* These Scriptures (as hath been before shewed) relate to this *coming*.

3 That *coming* shall be upon men unawares, Luk.21. 34,35. *Take heed lest at any time your hearts be overcharged with surfetting, and drunkennesse, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all men that dwell upon the face of the earth.* 1 Thess.5.2. *Your selves know perfectly that the day of the Lord cometh as a Theef in the night.* So shal this; *Behold I come as a Theef.*

4 That *coming* shall be at a time of great tribulation, such tribulation as makes Christ, out of love to his Elect, that they might not be swallowed up with it, to shorten the daies of his coming, Matth.24.21. *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.* Verse 22. *And except those days should be shortned, there should no flesh be saved; but for the Elects sake those days shall be shortned.* So shall this, Dan.12.1. *At that time shall* Michael *stand up, and there shall be a time of trouble, such as never was since there was a Nation, even to the same time.* Zech.14.2. *I will gather all Nations against* Jerusalem *to battel, and the City shall be taken, and the houses rifled, and the women ravished; and half of the City shall go forth into Captivity, and the residue of the people shall not be cut off from the*

City. Verse 3. *Then shall the Lord go forth, and fight against those Nations.* 4. *And his feet shall stand in that day upon the Mount of Olives.* Verse 5. *And the Lord my God shall come, and all the Saints with thee.*

5 That *coming* shall be about the time of the Beasts final overthrow. This hath been the opinion of all good men, till of late, that Christs second coming should give the final overthrow to Antichrist; and this they have founded upon that of the Apostle, 2 *Thess.* 2. 8. (which I made use of but even now) *Whom the Lord shall consume with the spirit of his mouth* (*i.e.* by the preaching of the Gospel, the Man of Sin shall first grow into a consumption, which consumption he hath been in these many years) *and shall destroy* (*viz.* his final destruction) *with the brightness of his coming*; and this Text some call an undeniable Oracle to prove this truth, accordingly the *coming* I am speaking of, agrees exactly to this, for the effect of the *battel* of *Armageddon*, which battel is instantly upon this coming, is the utter destruction of Antichrist, giving the body of the Beast to the burning flame, *Dan.* 7. 11. casting the Beast and false Prophet both, into the *lake of fire burning with brimstone*, Rev. 19. 20. but in case Christs second coming should not be till the last Judgement, which cannot be less (as I shall shew anon) than a thousand years after this battel, then could not the final destruction of Antichrist be at the time of Christs second coming; for (according to this principle) his destruction should be a thousand years before it.

6 That *coming* (called by good men, Christs coming to Judgement) shall be a coming with all the Saints, 1 Thess. 3. 13. *At the coming of our Lord Jesus Christ, with all his Saints.* So shall this, Zech. 14. 5. *The Lord my God shall come, and all the Saints with thee.*

And

And indeed that Christ shall at this day bring all his Saints with him, and not those only who have been Martyrs or Sufferers (as some suppose) is a thing that necessarily follows, upon what hath been said before; for if this shall be that very coming of *Christ* which is by all looked upon as his last; after which Christ will return no more to Heaven, to come (in such manner) thence again, then most certainly, not *Martyrs* only, but *all* his shall come with him. And this, Scripture doth plentifully bear witness to, 1 Thess.4.14. *For if we believe that Jesus dyed and rose again, even so them also which sleep in Jesus* (as all Saints do) *will God bring with him*, vers.16. *The dead in Christ* (not some of them only, but all that are dead in Christ) *shall rise first*, *i.e.* shall have part in that first Resurrection, *Rev.* 20. 5, 6.

1 Cor.15.23. *Christ the first fruits, afterwards they that are Christs* (not some, but all that Christ hath a right unto, and is interest in) at his *coming*, and it is of the first Resurrection only (I take it) that this whole Chapter speaks; for the following verses, from vers.35. to the end, speak of the Resurrection of such only, as shall have glory put upon them in the *Resurrection*, *Though sown in dishonour, yet raised in glory*; *Though sown in weakness, yet raised in power*, vers.42.43. Yea, such in whom *death* upon their Resurrection *shall be swallowed up in victory*, vers.54. which are things, not appliable to the resurrection of any but Saints.

Matth.24.31. *He shall send forth his Angels, and they shall gather together his Elect from the four winds of heaven*; that is, all that are his *Elect*, from all parts and quarters of the World; and we read not of two gatherings together the *Elect*, but of one only; to which agrees 2 Thess.2.1. *I beseech you by the coming of our Lord Jesus Christ, and by our gathering together to him.*

2 Tim. 4. 8. *Henceforth is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them that love his appearing.* A *Crown* of righteousness is to be given, in that very day that suffering *Paul* should receive his *Crown*, to all that love Christs appearing, which is a qualification common to Saints, not peculiar to Martyrs, or sufferers only.

In *Rev.* Chap. 2. 3. The Promises made to the several Churches (which for their accomplishment have reference to the time of the New Jerusalem) run to *overcommers, He that overcommeth to him will I give power over the Nations: And he shall rule them with a Rod of Iron, as the vessels of a Potter shall they be broken to shivers, even as I received of my Father*, Chap. 2. 26, 27. *Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name*, Chap 3. 12. *To him that overcometh, will I grant to sit with me on my Throne, even as I also overcame, and am set down with my Father in his Throne*, vers. 21. which Texts, as they clearly prove, that not *Martyrs* alone, but all Saints shall have their share of glory in the *New Jerusalem*, because a man may be an *overcomer*, who notwithstanding may not be a *Martyr*, or an actual sufferer; so also do they as strongly prove that the Saints now dead shall certainly rise again, and be inhabitants in this *New Jerusalem*, because otherwise these Promises (made to that time) had been of no use, nor could have administred any comfort to the Saints in those Churches to whom these were firstly made, they being dead many hundreds of years ago, if so be they were not rise at the beginning of

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the thousand yeers, *Rev.*20. when the *New Jerusalem* is to be set up.

Object. Whereas it is said, *Rev.*20. 4, 5. that the *souls of those who had been beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark upon their fore-heads, or in their hands, they lived and reigned with Christ a thousand yeers; But as for the rest of the dead* (*i.e.* say some, such as were not Martyrs) *they lived not again, until the thousand yeers were finished.*

I answer, If [*rest of the dead*] exclude any of the Saints from the first Resurrection, then doth it include them in the second Death, for the promise of being freed from the second Death runs to those only who have part in the first Resurrection, vers.6. *Blessed and holy is hee that hath part in the first Resurrection, on such the second Death hath no power*; therefore (I take it) that the *Dead* here opposed to the *Living*, are the wicked *dead* to the godly *living*, whose Resurrection is not to be till the General Judgement, vers.13. who as they shall then arise to be *judged*, so being judged they are streightway sent to Hell; for as *Death* and *Hell* deliver up their dead, vers. 13. so *Death* and *Hell* (*i.e.* the persons of those Death and Hell delivers up) are cast into the *lake of fire*, vers.14. and as the first Resurrection hath this golden Note set upon it, *Blessed and holy is hee that hath part in the first Resurrection, on such the second Death shall have no power*; So the second this black mark, *This is the second Death*, vers. 14.

Now the reason why *suffering Saints* are principally mentioned in the first, I take to be this, because this Book of the *Revelations* being a doleful Tragedy, in the greatest part of which we have little acted, but the suffer-

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ings of the Saints; Christ therefore to sweeten this bitter cup at the bottome, and conclude this Tragedy (as I may so say) with a glorious Comedy, speaks of those chiefly now (though not excluding others) as reigning with him, who throughout the book before, had been spoken of as suffering for him.

As to those Texts, *Mat.*19.29. 2 *Tim.*2.12. with other such like, which may seem to favour this opinion, I onely say, that neither those, nor any other that hitherto I have met with, do positively exclude any Saints from that glory the Martyrs shall have in Christs Kingdome, though true it is, some Texts (where the Argument insisted upon is *suffering*) specifie (not to exclude others, but for the comfort of the Sufferers) Martyrs or Sufferers only.

Yet if the Question be stated thus, whether Martyrs or Sufferers, shall not have a greater degree of glory in this Kingdome, than many others; I shall not oppose it: For as I conceive the *degrees of glory* intimated, 1 *Cor.* 15.40, 41. (which place (as I have shewed) speaks of the first Resurrection) are more proper to be referred to this time than to heaven hereafter, when God shall be all in all: So do I conceive, that the more any man here hath laid out himself, either in a way of doing, or suffering for Christ, the greater glory and honour shall be put upon him at this day; which as it is incouragement now to do for Christ, so doth it give yet a farther answer, and that which I conceive may reconcile the difference) to such Scriptures, as seem to intitle Martyrs only to the glory of this day.

Now taking this *coming* of Christ (as hath been laid down) for that *second coming* we all wait for, I see as yet no inconvenience following upon it, in case we say, that Christs *second coming* shall be at this time, betwixt the pouring out of the sixth and seventh Vials; and what

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things are to be done in the world afterwards, are such things only as Christ will dispatch betwixt his coming, and the time of the end. And thus to conceive of Christs *second coming*, as it no wayes tends to loosnes, but rather the neerenes of this day calls aloud upon all to *watch*; yea may cause all those who have hope in a day of *Redemption* to *lift up their heads with joy*, because their *Redemption draweth nigh*; so doth it seem more agreeable to the current of Scriptures, and also to that which but a few years ago, was the faith of Gods people in general, to wit, that *Christs second coming* could not bee far off, than the contrary opinion doth, which makes this coming, not to be till the General Judgement, which cannot be so little as a thousand yeers off.

And truly when I consider how godly Ministers and people not many years past, did provoke one another from Christs *second coming*, and harp upon it as near; and how at present few speak of that, but look at *comings* of another kind, setting the *second coming* a great way off; It is so far from bringing me into a beleef with them, as that contrariwise it nourisheth within me a perswasion more strongly, that his *second coming* is at hand, and he will be upon us *unawares*, because the Scripture tells us this day shall come as a *snare* upon all, *Luke* 21.35. *And the Son of man at his coming shall hardly find faith* (to beleeve his *coming* is so near) *on the earth*, Luke 18.8. Yea *he comes at midnight*, Matth. 25.6. an hour when but few are looking for their friend, and the calling upon beleevers so frequently to *watch* whensoever Christs *second coming* is spoken of, lest that day come upon them unawares, and overtaken them as a Thief in the night, implies no less to me, than that which experience within these few years teacheth, that they (as well as others) will be apt to put the day of Christs *coming* far from them. And by how much I read over

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these Scriptures the oftner, by so much have I the less hope (knowing that not one jot or tittle of the word shall fall to the ground) of seeing many of those (some I have hopes we may) who have deeply drunk in the perswasion of a *spiritual coming* and Kingdome only, to change their minds, and be of another perswasion.

Only with such I leave to ponder upon, this caution, *Take heed, lest as the Jews by expecting a glorious outward coming at first, when Christ was to come in a low and despised way, did then mistake his first coming; So you, by cleaving to a Spiritual coming onely, with a denial of a Personal, should now mistake his second.*

I will only adde, That the *Security* the Scripture holds forth, which will be, not upon the world only, but many of *Gods people* also; as touching the *coming* of Christ, about that time when he is to come, is to me an Argument that *Christs coming* (I mean the coming commonly called the coming to Judgement) is to be at the beginning of the Thousand Years, *Rev.*20. and not (as most who acknowledge the Thousand years to be yet to come) at the end of them; because were the coming at the end, how could there be a *security*, especially upon *Beleevers*, who now could expect nothing else every day but his *coming*, who would not say when they should see Gog and Magog again gathering together, *now is the Lord coming*? how then would this day come *unawares* as a *Thief* upon them, when they could now neither look for, nor expect any thing else? but at the beginning of the Thousand years, when as their thoughts and expectations shall be high, and all running upon another *coming*, viz. *a glorious spiritual appearance*, but no thoughts of a *Personal*, then *Christ* comes upon them, and takes them *unawares*, whilst they dreamed not of such a *coming*, but were gazing after another.

What

What I have hitherto said as touching the *Coming* of *Christ* varies nothing from that common received Principle among good men, which holds and maintains a *second comming* of *Christ* to Judgement, but only in this.

The common Principle is, that the *General Judgment* shall begin immediately upon *Christs coming*. On the contrary, I conceive the *thousand years* mentioned, *Rev.* 20. are to *succeed* first upon his *coming*, and after that the *General Judgement*, which is clear, because as the coming of *Christ* must for the Reasons afore-mentioned precede the *battel* of *Armageddon*; so is it as evident that the *thousand years* must follow it (taking their beginning from that *battel*) as an intervening time betwixt that, and the General Judgement.

Now that the *Thousand years* (six times repeated in chap. 20.) is in all to be understood of *one* and the *same period* of time, and not (as some) of *two distinct periods* of time, each containing a *thousand years*, is clear,

1 Because such as reckon *two periods* of time, account the first *thousand years* to be wholly passed already; and 300 years and upwards of the second *thousand years*; whereas it is manifest (as presently shall be made appear) that the whole Prophecy of *Satans binding*, and the Saints *reigning*, is yet to come.

2 Because (as one, though no friend to the Millenary point, hath yet well observed in answer to this opinion) we have the thousand years twice used without any Article, χίλια ἔτη, *a thousand years*, but four times with an Article, τὰ χίλια ἔτη, these *thousand years*, clearly proving that the Holy Ghost speaks still of one and the same *thousand years*, which is also a manifest Argument that the *thousand years* here spoken of, cannot be meant of an *indefinite*

finite time, i. e. a *thousand years* put for a long time; though not precisely so many, for they may be more or less, but must be interpreted of a *certain definite determinate time*: As the time of the *Beasts* reign, the *treading under foot* of the Holy City, the *Womans flight* into the wilderness, *the Witnesses prophecying in sackcloth*, is a *determined time*; One thousand two hundred and sixty days, or years; So the time of *Satans* binding, the *exaltation* of the Church, and the Saints reigning with Christ, is also a *determined time*, namely a *thousand years*, though of the first we have so many years set forth by so many days, which is a Prophetical and mysterious way of speaking, because all the time of the One thousand two hundred and sixty daies the mystery of God was not clearly and fulled revealed, therefore things are kept under a *veil* still; but in the latter, we have a *year* put for a *year*, which is plain without any mystery, because now the mystery of God being fulfilled, *veils* are taken off, things are *nakedly* to be beheld.

Now as to the main thing, *that the thousand years are yet to come, and indeed to take their beginning from the battel of Armageddon*, appears, not onely from the order of the Vision being placed after the *battel* of *Armageddon*, as the next remarkable thing; But also,

Because at the end of the *thousand years* the Devil is cast into the *lake of fire and brimstone*, where it is said the *Beast* and *false Prophet* are, *i.e.* had been before him all the time of the *thousand years*, Verse 10. *And the Devil that deceived them, was cast into the lake of fire and brimstone, where the Beast, and the false Prophet are*; which words have a special respect to those chap. 19. 20. of *casting* the *Beast*, and the *false Prophet*, into the *lake of fire*, and shewing that this Vision of the Devils being bound, and the Saints *reigning a thousand years*

years, is to take place successively from, or after the *battel of Armageddon*, when the Beast and *false Prophet* were cast into *the lake of fire*.

2 Because *Dan.* 7. (which Chapter doth contemporise with this Prophecy of the *Beasts* final ruin, and the *Saints* reigna *thousand years* afterwards) tells us, that the *Son of man* being come, and having received of the *Antient of daies* his Kingdom, Vers. 13, 14. and the *Beast* being *slain*, his *body destroyed*, and given to the *burning flame*, Verse 11. (the same (as I have shewed) with *casting* the *Beast* and *false Prophets* into the *lake of fire*, Rev. 19. 20.) instantly upon this *judging* of the Beast (*i.e.* Antichrist the little Horn) and taking *his Dominion* from him, to consume and destroy it *to the end*, noting thereby his final destruction, the *Kingdom* and *Dominion* (and that as a fruit and consequent of the other) is *given* to the *Saints*, Verse. 26, 27. *But the judgement shall sit, and they shall take away his Dominion, to consume and destroy it unto the end. And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High*; agreeing punctually to this in the *Revelation*, where first *John* sees the final destruction of the *Beast*, after that, *Thrones* set, and the *Saints sitting* upon them, and *reigning* with Christ; and as in the one, things are spoken of successively, the one following after the other; so likewise in the other.

3 Because no time already past can upon the most strict inquiry be found, in which Satan hath been bound and shut up at all; much less for so long a space as a *thousand years*. Two accounts there are of those who conceive the *thousand years* to be past. Some reckon from the year of Christ 69. when *Jerusalem* was overthrown by *Titus*, making up their *Epocha* of a *thousand years*, in the year 1069. others reckon from the year of Christ 300.

concluding the time in the year 1300. The first account takes in all the time of the ten most bloody Primitive persecutions under the Heathen Emperors, the most cruel and barbarous *Arian* Persecution, which followed the other, together with a great part of the reign of Antichrist, and several persecutions within this time under him. The Second (leaving out the Primitive Persecutions) comprehends within it the whole *Arian* Persecution, together with the greatest part of Antichrists reign, under whom, and all within this time, was the horrible slaughter of the poor *Waldenses*, beginning in the Year 1160. between which, and the Year 1300. was made a most miserable havock of these poor *Saints*, besides a cruel persecution which began (*Ann. Dom.* 894.) in *Bohemia*, raging throughout all this time; so that indeed if within any of these accounts the Devil were bound, we may certainly conclude, he was never loose in the world.

4 Because the very Basis, or Foundation of all those Expositions which conclude the *thousand years* to be past, stands upon three palpable mistakes.

1 MISTAKE, *That the living and reigning with Christ, spoken of* Ver. 4. *is no other but a spiritual reign of the souls of those who were slain for the witness of Jesus, and that with Christ in Heaven.*

To this I answer, If the *Reign* here be meant of a *Reign in Heaven* onely, then how can the *time* of the *thousand years* (which yet the Author of this interpretation acknowledgeth) be a *definite time*, seeing (if this may be called a *reigning*) they have some already *reigned* above a *thousand years*; yea, all the Saints in this sense shall reign for ever.

2 I ask, how Saints *reign in Heaven*? or who do they reign over? Reigning implies *Subjects* to be reigned over, who are their *Subjects* there?

3 How then comes it about, the *Devil* at the end

of

of the *thousand years* is let loose, and gathers the Nations together, and with them encompasseth about the Camp of the *Reigners*, as Verse 7, 8, 9. *They compassed the Camp of the Saints about*; and what Saints had been spoken of before, but onely the *reigning* Saints, who lived and reigned with Christ this *thousand years*? shall then the Devil assemble *Gog* and *Magog*, and with them go and compass about the Saints now reigning in Heaven? who can beleeve that?

Object. If to help it any should say, the *reign* here spoken of is a *Spiritual reign*, but not in Heaven, but here on Earth; all the time of the Beasts persecution, the persecuted Saints did yet *reign* over sin, over the Devil, *&c.*

I answer, This *reign* is no other but what is *common* to the Saints in all ages; but the *reign* here spoken of, is a *reign peculiar* to the time of the *thousand years*.

2 The Text is against it, for the Text speaks of the *reign* of such, as were *beheaded*, an Argument their *beheading* or *martyrdom* went before their *reigning*; but this should be a *reign* of such as were to be *beheaded*, noting their *reigning* to be first, and their *beheading* after that, directly contrary to the Text.

2 MISTAKE, *That the binding of the Devil this thousand years, is to be understood no otherwise, but as a laying a restraint upon him, that he should not deceive the Nations by causing them to oppose the faith of Christ, hinder the propagation of the Gospel amongst them, draw them to Paganism and Idolatry, as formerly he had done. which accordingly*, say the Authors of this opinion, *all the time of the thousand years was made good, the Gospel being within this time more freely propagated and received, the growth of Paganism hindred more than ever before.* This is the general Vote of Expositors (who look upon the *thousand years* as past)

all with one mouth crying up this; having indeed without it not so much as the least varnish, or shew of reason to colour over their opinion.

I say not, that I marvel, when I read and observe so many worthy, able, quick, and deep-sighted men in other things, to build their interpretation of so difficult and knotty a Scripture, as is this 20 Chapter of the *Revelation*, upon such easie ground, and such a sandy, chaffie foundation as this is, which certainly, had not the ugly Dress of the Millenary point set forth by its Adversaries, and holpen by the obscurity, and some raw indigested Assertions of such as were its friends, made them shie of it to avoid it as a Bugbear, chooſing rather to leap any where, than into it, they could hardly have satisfied themselves to have built any thing, till first they had got better ground, and more sure footing for a foundation; for,

1 Take either of these reckonings, and, were not (within the time of the *thousand years*) the *Nations deceived*, is it not expresly said of the second *Beast*, *Rev.* 13.14. (who is the very same, as I have formerly proved) with that impudent *Whore*, chap. 17 which *sits upon many waters*, Verse 1. that is, *Peoples, and Multitudes and Nations, and Tongues*, V 15.) *that he deceiveth them that dwell on the Earth*? Nay, is it not expresly said of the followers of the Beast, *Rev.* 13.4. *They worshipped the Dragon that gave power to the Beast, and they worshipped the beast, saying, Who is like unto the Beast? Who is able to make War with him*? And if to worship the Devil be not Paganism, and to worship Antichrist Idolatry, what is? and yet all this within the *time* of the *thousand years*, according to either reckoning: Nay, the Beasts followers (who were the Nations) worshipping the Dragon within this time, is a manifest Argument he was not then *bound*, and *shut up in the bottomless Pit*, but inde d among the m,

them (though in such a garb, as he seems rather a *Saint* than a *Devil*) deceiving of them.

2 As if the Lord hath suffered it on purpose to banish from us all such thoughts; it is a thing most observable, that the *Paganish Mahumetan Religion* (the like to which was hardly ever known in the world, of a Religion springing from so inconsiderable a man, and upon the sudden overspreading so many Countries) had both its rise, and a considerable part of its growth, within this *thousand yeers*, follow which account ye will; *Mahomet* the first founder of that Religion, living about the yeer of Christ, 600.

3 Let it be shewn since the expiring of this *thousand yeers* (whether we make them to expire according to the first account *A.D.* 1069. or according to the second 1300.) whether the *Gospel* have flourished less, and the Nations been deceived more, than they were in the time of the *thousand yeers*, both which according to the former interpretation should be, for all the *thousand yeers* the Devil was bound, that he could not deceive the Nations, nor hinder the *Propagation* of the *Gospel*; but now according to the last account of the *thousand yeers* he is loose, and hath been three hundred yeers and upwards, and therefore may do it, and upon inquiry will it not appear, that *Antichrist* hath more gone to *ruine*? the *Gospel* hath shined more bright, and flourished more? the Nations have more freely (not those called Christians only, but of late some Pagans also) given entertainment to it, yea stood up for it, than ever before all the time of the *thousand yeers*? If so, then certainly the *Devil* was not *bound* then, unless we shall say, that it is a better day, when the *Devil* is loose, than when he is *bound*; and the way to destroy *Antichristianism*, *Paganism* convert the Nations to Christ (which things have more appeared since the time according to the common opinion the *De-*

evil hath been let loose, than ever they did whilst he was bound) is to let the Devil *loose*, suffer him to *deceive* the Nations, and do what he lists in the world.

3 *MISTAKE* (which some who run upon the latter Account seem to hint at) *That the Dragons resigning up his Kingdome to the Beast* (which we read of Chap. 13. 2.) *was for this reason, because hee could keep it no longer, but was out of hand to be bound.*

I answer, not so, The *Dragon* did not *resign*, because he saw he must be *bound a thousand yeers*, but rather out of *subtilty*, seeing by *Christian Emperors* his *Heathenish Idolatry* thrown down, and himself for a little time cast out of his Throne, that now he might in another way, and under another form of Idolatry (as formerly I have said) creep in again, therefore he resigns to *Antichrist*; and indeed his *Policy* doth not fail him, for by means of this *Beast* he gets in again; yet now so subtil is he, that all the time of the *Beasts Kingdome*, till just toward the end, when the *Beast* and his party, are grown so desperate, as that now they will joyn with the Devil, or any to uphold their cause, he will not shew himself what he is, and therefore appears but very rarely as the *Dragon*, from that day, till the time of the last *battel*, but rather still as a Saint, with *Antichrists* mask on, lest being discovered, his subjects should flinch from him, and he be cast out again.

Here is all the ground that ever I have met with for that opinion, which makes the *thousand years* of *Satans binding*, and the *Saints reign*, to be already past, which being nothing else but a very lump of *Mistakes*, I do therefore for the foregoing Reasons conclude the *thousand yeers* to be yet to *come*, and to follow *successively* (as they are in this Prophecie laid down) after the *battel* of *Armageddon*; and indeed to be the very same (only first here

here hinted in brief, afterwards more largely handled, which is the way and manner of laying down things in this Book) with that *New Jerusalem*, a description whereof we have Chap. 21. Chap. 22. 1, to the 6, which that it cannot be meant of *Heavenly glory* as most have supposed, but must set forth a *glorious state of the Church* here on earth, shall appear in our following Discourse.

I have not hitherto said (which yet may be worth the weighing, to see what may follow upon it) That those who make the *thousand years* to be past, do also make the *one thousand two hundred and sixty years* of the *Beasts reign*, *the treading underfoot the* Holy City, *and the Womans being in the Wilderness*, *and the Witnesses prophesying in sackcloath*, the same in respect of *time*, with the *Devils binding*, and the *Saints reigning*, which two *contraries* how they will be made to agree, is a thing that lyes out of the reach of my apprehension.

From what hath been said, I suppose it will sufficiently appear, that the *first Scene* that is like to be *acted* in the world upon the *coming* of Christ, will not be the *last* and *General Judgement*, but something else.

Yet do I not deny, but that in a *large sense* the whole time from Christs *coming*, to the *end* of all things, may be called a *Day of Judgement* (which therefore (according to some) is looked upon as one *great day*, consisting of two parts, as doth the natural day; First, the Evening, or *thousand years*; And secondly, the Morning, or *General Judgement*, admitting only these two *differences* betwixt the *judgement* of the *last day*, and that which shall be in the *time* of the *thousand years*.

1 The *judgement* passed at the last day, shall be the *act* of Christ alone; there being then but *one* Great white Throne, and *one* sitting upon it, Rev. 20. 11. *I saw a*

great white Throne, and him that sate upon it, which agrees to *Matth.* 25. 31. *He shall sit upon the Throne of his glory.* Yea the whole business of the day is transacted by *Christ himself*, the King *alone* acts; *he shall say to them on his right hand, Come*, vers. 34. *to them on his left hand, Depart*, vers. 41. And when the righteous, to exalt his grace the more, professe their own unworthiness, the King only replies in way of justification of them, vers. 40. and contrariwise, when the wicked justifie themselves, the King *only* replies, shewing the equity of the sentence passed upon them, vers. 44, 45.

But now the *judgement* of sinners upon Christs *second coming* in the time of the *thousand yeers* untill the last day, shall be by Christ and his Saints together, and therefore of this time it is said, Rev. 20. 4 *I saw Thrones*, (in the plural number) *and they sate upon them, and judgement was given unto them*, Isa. 31. 1. *A King shall rule in righteousnesse, and Princes shall rule in judgement*; and we may read, *Luke* 19. 15, 16, 17, 18, 19. *that at the time* when Christ receives his Kingdome, the faithful servant who hath improved his ten Talents well, is then made ruler over ten Cities; hee that well improved five, over five Cities, expounding that, 1 Cor. 6. 2. *Do yee not know that the Saints shall judge the world?*

2 The *sentence* passed at the *last* day, shall concern *eternal life*, or *death*, Mat. 25 46. the result of the *General Judgement* is, the wicked go into *everlasting punishment*, the righteous into *life eternal*; but now the *judgement* in the *time* of the *one thousand years* shall be a *judging* of the world; that is, those *wicked ones* that shall bee suffered to live in this day, as to outward punishments and servility, in way of requital of what Christs people in all Ages have suffered from the world, which is expressed, *Psal.* 149. 6. *Let the high praises of God be in their mouths, and a*

two-

two-edged ſword in their hands, verſ. 7. *To execute vengeance upon the heathen, and puniſhments upon the people*, verſ. 8. *To bind their Kings with chains, and their Nobles with fetters of Iron*, verſ. 9. *To execute upon them the judgement written, This honour have all his Saints, Halelujah.* So *Iſa.* 61. 5, 6. *And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the Alien ſhall be your Plow-men, and your Vine-dreſſers* (expreſſions which note a ſervility) *But ye ſhall be named the Prieſts of the Lord, men ſhall call you, the Miniſters of our God*, Chap. 14. 2. *They ſhall take them captive, whoſe captives they were, and they ſhall rule over their oppreſſors*; All which places, as is moſt clear to him that views the context, and compares them with other Scriptures, have reſpect to the *glory* of the *laſt* times, as the day where in they are to have their accompliſhment; and a type of this (I conceive) the *Gibeonites* might be, who as a remnant of thoſe *Canaanites* deſtined to deſtruction, were yet ſpared by *Joſhua* (who in entring *Canaan* was a notable type of Chriſt, taking poſſeſſion of his Kingdome) to be hewers of wood, and drawers of water for the houſe of God, and this is (as I alſo conceive) one reaſon of it, why *Daniel*, Chap. 7. after the deſtruction of the fourth Beaſt (*i. e.* the *Roman Monarchy*, as under *Antichriſt*) and caſting him into the burning flame, verſ. 11. yet addeth (verſ. 12.) that *the reſt of the Beaſts*, (*i. e.* thoſe powers of the world, whoſe dependance was not upon *Antichriſt*) *had their Dominion taken away, but their lives were prolonged for a ſeaſon, and time.* Why ſo? namely, That *Saints* to whom now the Kingdome was to be given (verſ. 27.) *might rule over them.* And here (as I judge) are to be brought in thoſe Scriptures which ſpeak of the Saints *Ruling* and *Reigning*, Rev. 5. 10. *And haſt made us unto our God, Kings, and Prieſts, and we ſhall reign on the earth*, Chap. 20 6.

they

they shall be Priests of God, and of Christ, and shall reign with him a thousand years, agreeing exactly to that of *Isa.* Chap. 61. 5, 6. (which was named but now) *strangers shall stand and feed your flocks, but ye shall be named Priests of the Lord*, 2 Tim. 2. 12. *If we suffer with him we shall also reign with him*, which cannot bee meant of a *Spiritual* Reigning on earth, because in that sense *Timothy*, and other Saints *Reigned* then, but this is a *promise* of a thing for *future*; nor can it be a *Reigning* with Christ in Heaven, because where is no *Rule* nor *Authority*, there can be no *Reigning*; but the Apostle tells us plainly, speaking of heavenly glory, 1 *Cor.* 15. 24. that there *all Rule and Authority, and Power shall be put down*, it must be therefore at some other time, which is this I am speaking of.

And what dangerous consequences will follow hereupon, in case we say, that *as Christ himself after his resurrection continued some time on earth, doing his fathers work, before he entred into his rest*; *so the Saints* (that herein also they might be like him) *shall after their resurrection continue here on earth, doing the work of their Redeemer*, (and that some time) *before they enter into their rest*, doth not as yet appear to me.

Object. In case it be said, *How can these things be? seeing upon Christs* second coming *the world that now is shall perish by fire, as did the old by water; that yet, after this a seed of wicked men should remain for Saints to rule over.*

Ans. True, the Scriptures which speak of this *coming*, mention a *coming* with *fire*, Isa. 66. 15. *The Lord shall come with fire, to render his rebuke with flames of fire.* Mal. 4. 1. *The day cometh that shall burn as an Oven.* 2 Thes. 1. 8. *In flaming fire rendring vengeance*--- and *Rev.* 19. 20. (immediately upon the battel of *Armageddon*, before the *thousand years* begin) we read of a *Lake of fire*, into which the *Beast* and *false Pro-*

Prophet are *cast*; which *fire*, that it shall be *material fire*, *Peter* implys plainly, 2 Epist. 3. in saying, that *as the old world was drowned with water, viz.* material water, *so is this reserved to fire against the day of Christs coming*; Yet that this *fire* (which whether it shall be general in all places at once, or onely in that place where Christ shall appear, and his enemies be gathered together, whither the dross of the world shall be gathered as into one *Lake*, is a question too nice to dispute) shall not destroy the being of the World, is clear,

First, Because it is a *fire* for another end, viz. *refining*, not destroying, *Mal.* 3. 2. *Who may abide the day of his coming? for he shall be as a refiners fire.*

Secondly, The *New Heavens* and *New Earth*, that *Isay* and *John* speak of, wherein shall *dwel Righteousness*, and in which the *Saints* shall *regin* with Christ, *Peter* makes mention of as a thing to be after this *fire*, which (as I have said) he therefore brings in with a *nevertheless*, 2 Pet. 3. 13. Now what if we should say, that as when the old world was destroyed by water, not onely righteous *Noah*, and godly *Shem* and *Japhet*, but also cursed *Cham*, yea, the kinds of all the creatures were spared from that deluge to repleniſh the new world; so at this day, not onely the Saints in the world shall be preserved, but even some of the wicked, yea of all the creatures, to serve the glorious ends and designs of God, and that in the *new Heavens* and *Earth*? which seems not without all ground, because the Apostle *Paul* tels us plainly, *Rom.* 8. 20, 21, 22. *That the creatures earnest expectation waits for that day*, in which the Sons of God shall be manifest; when the creature (Devils and wicked men, on whom the curse shall still remain, excepted) shall be delivered from that bondage of corruption that now it groans under, and that not by a total dissolution, or annihilation

hilation of it, but by a glorious reſtauration, bringing it into *the liberty of the Sons of God. For the earneſt expectation of the creature waiteth for the manifeſtation of the Sons of God; becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.* And alſo becauſe in thoſe very *new Heavens* and *Earth* that *Iſay* ſpeaks of, and *Peter* quotes from him, *the Wolfe and the Lamb ſhall feed together*; that is, good and bad ſhall be in the world together.

Neither let it be ſaid that this will be any *hinderance* to the *Saints glory* and *ſpirituality*, to bring them from Heaven, the place of glory, and that about a work ſo mean, and low, to rule over men upon earth; for as *Angels* loſe not their *glory* by *attending* upon the work of God here on earth, nor their *ſpirituliaty*, becauſe the works they attend upon, of miniſtring to the Saints, deſtroying the Enemies of God, *&c.* are in themſelves mean and low, yea, in a manner ſervile for ſo glorious Creatures as *Angels* to attend upon; ſo ſhall not *Saints* at this day, by being occupied in the Affairs of this *Fifth Monarchy* (which ſhall be their work for Chriſt, to act as Officers under him in his Kingdom) *loſe* any thing of their *glory*, eſpecially conſidering Chriſt himſelf (whoſe preſence is their glory) ſhall be with them all this time; nor of their *Spirituality*, which never ſuffers decay in any, through a being occupied in the will and work of the Lord. And what if the Lord, who in the Legal Adminiſtration thought it good to have his peoples work a burden, in the Goſpel Adminiſtration, work, but no burden; will in this adminiſtration have work and glory go together, who will, or hath cauſe to find fault with it? Nay, let me ſay (what ſometimes hath been in my thought with refreſhing) that the *ſpirituality of Saints* at this day ſhall be ſuch, as that from thence an awe ſhall be upon the ſurviving

viving *Sinners* of the world, who *shall tremblingly come, and bow themselves* down at the soles of their feet, *Isa.* 60. 14. and subject themselves to them, for this day, (as the Apostle saith) *Rom.* 8. 20. shall be the day *of the manifestation of the Sons of God.* Gods people are *Sons* now, therefore saith *John*, 1 Epist. 3. 2. *Beloved, now are we the Sons of God*, but (saith he) though true, we are so, yet *the world knoweth us not*, i. e. the transcendent glory and excellency of our state, is now a thing *veiled* from the world; but the day I am speaking of shal be the manifestation of the *Sons of God*, wherein that *noble* and *super-excellent* Spirit, that now (under a veil) is in the *Sons of God*, shall be *manifested* before all men; when all in general shall come to see the difference that is betwixt the *spiritual man*, and the man that is meerly *rational* to be as *vast*, yea far more *vast* than that which now is betwixt the *rational* creature and *sensitive*: And as the *sensitive* creature now doth *tremble* before the *rational*, from beholding (through a secret instinct of nature) a kind of *Majesty*, and a more *noble* spirit in the *rational* creature than is in *himself*; so shall at this *day*, the meer *rational* man *tremble* before the *spiritual*, when the *manifestation* of that *super-excellent* Spirit, that is in the *one* above the *other* shall be open, and naked before all, and therefore, *Cant.* 6. 10. we have several degrees of the Churches light and glory; 1 *Looking forth as the morning*, with a little light; so in the *legal* administration. 2 *Fair as the Moon*, more light: So in the *Gospel.* 3 *Clear as the Sun*, that is come up to a high degree of *spiritual light* and *life* both, (for both are from the Sun, which is giver of the one, maintainer of the other) so in the administration at this *day*: And what then? why, *terrible as an Army with banners*; the *Saints* and people of God through this high advance in *spirituality*, grow *terrible* to the mean men of

the

the world, who now *tremble* before them.

By what hath been before said, it may appear, that notwithstanding the *thousand years* is a *distinct* time from the Day of *Judgement*, being that *time*, to speak properly, in which *Saints* shall *judge* the *world*, and *reign* on the earth; yet in a large sense the time of the *thousand years*, and the *General Judgement* both, may bee called *one great Day* of *Judgement*.

And indeed that *Saints* shall one day *judge the world*, is a thing so clear in Scripture, that good men not making a *distinction* betwixt the *judging* in the time of the *thousand years*, and the *General Judgement*, do bring the Saints at the last day, instead of standing upon Christs right hand, even to sit with him upon the Bench, and then, and there to judge the world, which opinion is not only repugnant to those other Scriptures wherein we have the manner of *Saints reigning* over, and *judging* the world, set forth, which without a manifest forcing of them cannot be applied to this time; but also hath not the least countenance for it self from any one Scripture (that I know of) where expres mention is made of the *last* and *General Judgement*, but the contrary rather, as from what I have said before, may bee gathered) which is enough to put us upon a further search, and not to receive this principle upon trust any longer.

And truly to me it appears, that the Apostle himself, 1 *Cor.* 15. 23, 24, 25. makes a manifest *difference* betwixt these two *times* of *judging*, calling one the *time of Christs Reign*, to put his enemies under his feet; the other the *time of the end*, and both these after his *coming*; *Christ the first fruits*, *afterwards they that are Christs at his coming*. *Then cometh the end* (plainly intimating a *distance* of *time* betwixt his *coming*, and *the end*) *when he shall have delivered up the King-*

Kingdome to God, even the Father, when he ſhall have put down all Rule and Authority, and Power: For he muſt Reign (ſhewing what his work ſhall be betwixt the *time* of his *coming*, and the *end*) *till he hath put all enemies under his feet.*

Why both theſe *different judgings* may not be expreſſed in that of the Apoſtle, 2 *Tim.* 4. 1. *Shall judge the quick and the dead at his appearing, and his Kingdome*; the *quick* firſt in ſuch manner as hath been ſhewed, and then the *dead* at the *laſt* and *General Judgement* (which both are called his Appearing and Kingdome, becauſe he is but once to appear to do both, and both taken together, do but make up this Kingdome of Chriſt, in which as King of Kings, Chriſt will glorifie himſelf in the eyes of all creatures) I ſee no convincing reaſon to the contrary.

Having thus ſpoken of the coming of our Lord, according to that light I have received from the word; I only now deſire, that none of Gods people who ſhall read this, may be of the number of thoſe who are troubled *in mind, and ſhaken that the day of the Lord is at hand*; but rather of thoſe who patiently wait for the *coming* of our Lord Jeſus Chriſt, and love his *appearing*, whoſe hearts till the riſe of this *bright* and *morning ſtar* will not ceaſe, but with the *Spirit* and *Bride*, ſend forth their continual groans and cryes, *Come, O come Lord Jeſus, come quickly.*

I ſhall now conclude all with a Rule or two, which may bee ſome help to the Reader for the underſtanding ſuch Scriptures that ſpeak of this coming, namely,

1 RULE, *That the divers expreſſions in Scripture concerning the coming of Chriſt, which ſet him forth as coming in various Dreſſes, ſometime as a Bridegroom, ſometime in fire, ſometimes as a Warrior, as a Judge, are not*

to

to be understood of divers comings, but one and the same coming in divers respects; as when his *coming* is spoken of in *respect* of his Saints, he comes as a *Bridegroom*; when in *respect* of the wicked, in *flaming fire*; when in respect of the *destruction* he will make of those enemies he finds gathered together at his *coming*, he appears as a *Warrior*, with a *Sword*, *Armies* following him, *Garments rolled in blood*; when in respect of that *distinction*, he will make at this day betwixt the clean and unclean, *Saints* and *Hypocrites*, true worshippers, and false, or the *purification* he would make even of his own people, he comes then as a *Refiners fire*, to refine and separate the true gold from the dross; when in *respect* of the *principal work* he comes about, namely to execute judgement, he comes then as a *Judge*: Thus ever appearing in various Dresses, either as the persons he *comes* to, or the works he is to perform upon his *coming*, are different.

2 RULE, *As there is a Spiritual coming of Christ, as well as a Personal; so in some places which speak of this coming, both these are included*, as before I have shewed in opening *Isa.* 59. 20.

3 RULE, *As the Personal coming of Christ is twofold*, First, a *coming* to bear our sins; Secondly, a *coming* without sin to salvation: *So in some places which speaks of Christs coming, both these are couched together, or at leastwise joyned so near one to another as that they seems to be one and the same.* So *Gen* 49. 10. *Until Shiloh* (*i.e.* Christ the Messias) *come*, which in respect of the former words, The *Scepter departing from Judah*, hath *reference* to his *first coming*; but in respect of the latter, the *gathering of the people* to him, *Unto him shall the gathering of the people be* (*i.e.* *Jew* and *Gentile* shall be gathered together under him as Head or King over them) so it *refers* to his *second coming*.

coming. So *Mal.*3. 1, 2. the *coming* verſ.1. is his *firſt coming*, when *John Baptiſt* as a Harbinger *comes* before him; but verſ.2. (that we may take notice what myſtery is in Scripture) the Holy Ghoſt glides from his *firſt coming*, to his *ſecond*, which is ſo terrible, as that who now *may abide the day of his coming*? or ſtand when he appeareth? So *Zach.* Chap.13.7. ſpeaks of his *firſt coming*, *Awake, O Sword, againſt the man that is my fellow, ſmite the Shepherd, and the ſheep ſhall be ſcattered*; but preſently, Chap.14.3 4,5. we have his *ſecond*. So *Mic.*5 1. we have his *firſt coming*, in which the Judge of *Iſrael* is ſmitten upon the cheek; and the *Jews* thereupon being for this given up, and rejected for a time, as verſ. 3. we have preſently his *ſecond coming* ſpoken of, verſ 4.5. both *comings* being brought in almoſt in one breath.

Thus much of the ſecond thing, *The Perſonal coming, and appearing of Chriſt.*

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3 *Chriſts Watchword to his people, to be in a readineſs to meet him.*

Bleſſed is he that watcheth, and keepeth his Garments, leſt he walk naked, and they ſee his ſhame.

WAtchfulneſs, and Chriſts *coming* uſually go together, where *Coming* is the Doctrine, *Watching* is the Uſe; teaching us, that although *watching* is a *duty* Saints are alwayes to be found in, yet more eſpecially will it lye upon them (as a principal work of that Age) who live in, or near upon the *time* of Chriſts *coming*, to

be *watchful*; and as before I have ſpoken of the one, to wit, *Chriſts coming*, ſo may I not here leap over the other, *viz.* The *duty of watching*, The Holy Ghoſt having joyned them together.

Yet for ſo much as concerns the *practical* part of this duty, that being a thing more commonly known (though not practiſed as known) and alſo not ſo proper to the buſineſs I am now upon, being only expoſition, I ſhall wave it, chuſing to inſiſt upon (as a thing more proper to our work, and which alſo may be of uſe to ſtir up thoſe who already know the duty, to ſtand *SHALL I? SHALL I?* no longer, but in good earneſt to apply themſelves to it) the reaſons why the Holy Ghoſt hath ſo conjoyned *watching*, and *Chriſts coming*, as that it is a thing rare to read of the one, and not alſo to hear of the other.

Now in the 24. and 25. Chapters of *Matthew* (the moſt full, and pathetical Sermon that ever our Lord preached of his coming) we have ſeveral things foretold by Chriſt himſelf, the which too evidently would appear about the time of his *coming*, which are the principal *reaſons* why Chriſt ſo calls upon his *Diſciples*, and in them all *Beleevers*, as *Mark*.13.37. *What I ſay unto you, I ſay unto all, Watch*; And therefore thoſe more eſpecially which ſhould live *in*, or *about the time* wherein theſe things were to have their accompliſhment, to bee *watchful*, Chap.24.42. Chap.25.13. which things by how much we ſee them more appearing, by ſo much may we conclude the *ſecond coming* of Chriſt is nearer, and ſtill have ſtrength added to our foregoing Poſition, that it is that *coming*, and no other, ſpoken of in the words, *I come as a Thief.*

Now theſe are,

1 *A ſtrange ſleep upon many Profeſſors.* This is held forth in the Parable of the Virgins, *Mat.*25.verſ.1. *Then*

Then shall the Kingdome of Heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the Bridegroom. 2. *And five of them were wise, and five were foolish.* Vers. 5. *While the Bridegroom tarried, they all slumbred and slept.* Which *sleep* is not (as I conceive) a *sleep* in respect of outward Profession, for the *sleepers* shall have a kind of Profession upon their backs still, as is intimated in that of the foolish Virgins to the wise, just upon the Bridegrooms approach, *Our lamps are gone out*, vers.8. arguing, that the *Lamps*, that is, the outward Profession of wise and foolish, was held up, did not *cease* burning; till the very *moment* of the Bridegrooms *coming*; though yet at the time he tarried, they are said to be *asleep*, vers.5. But it is a *sleep* in respect of the *practice*, and exercise of holiness, which many at this day, who had formerly been as well Practitioners as Professors, should now lay aside, as a needless and superfluous thing, and so become meer Professors; vanishing altogether into *aery* notions and opinions, with a kind of *disdain* and contempt of Christian life and conversation. Men that have been formerly much for *Prayer*, much for *reading*, *hearing*, *Christian society*, *strict*, *and holy walking*, shall now look upon all these as *low* and *childish* things, speaking after this manner, We are now expecting the Bridegroom, looking for the glorious appearance of the Morning-star, the Sun of Righteousness, great and high discoveries of God, and therefore away with these low carnal duties, and Ordinances, what shall we, who expect such glorious appearances, exercise our selves in these mean and childish things? which indeed were fit for those who lived under former dispensations, and more dark administrations, but do not become us upon whom the morning-star is risen.

And here (if I may so say, though with submission to others)

others) I conceive the thing I am speaking of to bee the very *sleep* before mentioned of the *Ten Virgins*, for (as by the scope of the Parable appears) these were in the *Kingdome of Heaven*, *i. e.* Members of the visible Church. Now the *coming* of the *Bridegroom* being a thing expected and looked for (though some look for it in one way, some in another) in the *Kingdome of Heaven*, *i. e.* by the Members of the visible Church, as near at hand; these *Virgins* will needs hereupon presently in all haste be going forth, before the set time, to meet him, *They went forth to meet the Bridegroom*, vers. 1. that is, (as I conceive) they reject all communion, holy duties, and Ordinances, &c. (things once they did exercise in) as things now no longer in use, but out of date, and bidding farewel to these, go forth with high expectations of great and glorious things, at the appearance of the Bridegroom now at hand, as if they should say, The *Bridegroom* is *coming*, he is *coming*, whose appearance puts an end to all these things, and therefore why shall we any longer exercise our selves in them? away therefore with these Duties and Ordinances, it behoves us to go forth and meet the *Bridegroom*; we will walk no longer in this way, but come, let us go forth to that higher, and more glorious administration, that the *Bridegroom* brings with him.

Now they going thus before the time, I say, and mark it well, before the time, for afterwards, vers. 6. we read of a *command* given at the *Bridegrooms coming*, to go *forth* and *meet* him; till which *command* had come had they stayed, and continued in that station the *Bridegroom* left them in upon his departure, yeelding cheerful obedience to all those his wayes and commands, which he bid them to mind, and be conversant in till his *coming*, they had done well; but going out before the time, leaving the Laws of Christ, before Christ the great Law-

giver

giver had aboliſhed them, caſting off their former practice; and the *Bridegroom* not coming ſo ſoon as they expected, to direct them into a new, they *ſlumber and ſleep*, *i.e.* do even nothing at all; as a ſleepy man ſtirs not, acts not in any way or duty for Gods glory, or his Neighbours good; ſo it now fares with them, which ſo ſad an effect of their going forth to meet the *Bridegroom* hath made me to think, that although the thing it ſelf were very good, had they but waited till the coming forth of the Royal Edict, for the abrogation of the old Law, and the eſtabliſhment of a new; yet for them to go forth to meet the *Bridegroom* before the time, to run before they were called, to abrogate Chriſts Laws, before himſelf had done it, was ſinful, and very evil, and that for which God, by way of correction of ſo great arrogancy and preſumption, gives them up to this *ſpiritual ſlumber* and *ſleep* here ſpoken of.

Now whereas I ſaid at firſt, this *ſleep* ſhould be of *many*, I ſpake it to this end, that none might imagine this *ſleep* to be general upon all the *Virgins* in the world at this *time*; for though it is ſaid, v. 5. *Whilſt the Bridegroom tarried they all ſlumbered and ſlept*; yet is not the ALL ſo to be underſtood, as if ſo be *all* the Virgins and Profeſſors in the world ſhould at this *time* be *aſleep*; for though I conceive *all* here is to be taken *univerſally*, *i.e.* all, excepting none; yet the *univerſality* of the word doth not reach all Virgins and Profeſſors, but thoſe onely who *went forth to meet the Bridegroom*, for to them alone the ſcope of the Parable runs; the meaning then is this, That all thoſe who caſting off *Duties* and *Ordinances* did go forth before the *time*, to *meet* the *Bridegroom*, did *ſlumber* and *ſleep*, not one of them was ſo happy as to keep his eies open; but that *all* Virgins cannot be here meant is clear from the following Parable (which ſeems to be as it were an exception from this former) where mention is made of

some Servants improving their *Talents*, therefore not all *sleeping*; and likewise, from vers. 46. of the precedent Chapter, which tells us; that some at Christs coming should be found doing their Masters work; *Blessed is that servant whom his Lord when he cometh shall finde so doing*, therefore not all asleep; Yet (I say) *all* takes in *every* of those Virgins who *went* forth before the time *to meet* the *Bridegroom*, the number of which shall not be a few; for they are not set forth by a smaller number, as two, but by a greater, as ten.

Two things here are very observable, which I cannot omit, seeming to intimate the way or manner how this *sleep* shall creep on upon the Virgins at this day.

1 *From a false Principle commonly received among the Virgins, as touching the coming of Christ*, namely, that the same shall be *spiritual* onely, and not *personal*; this to me appears from the *attempt* they make, and that before his *coming*, to go forth and meet him; for taking this for granted (which is indeed a certain truth) that the Administration that now is, is to be in force but *till his coming*, and they conceiving this *coming* of Christ to be no other, but a more *glorious manifestation of himself* in a *spiritual way* to the souls of his people, judging withall, *some beginnings* of this to be already both in themselves and others; they hence conclude the *time* now to be *come* in which these things are to cease, the *Day-star* (which will suddenly inlighten the whole world) beginning already to glimmer in their hearts. Hereupon they pluck up stakes, quit their old station, sound a march, with a mighty cry, *The Bridegroom is coming, the Bridegroom is coming, let us speedily go forth to meet him*; whereas had they in their *judgement*, as well as beleeved the *coming* to be near, so retained in the love of it, that good *old Principle*, that it is onely Christs *Personal coming* which puts an *end* to these things, they would

have

have had certain ground to have ſtood upon, and have known the time when theſe things were to ceaſe, and not before the time headily run forth, but rather patiently waited for that day, ſubmitting themſelves in the mean time to the Laws, and commands of their Lord and Maſter Chriſt.

2 *From a looſeneſs in practice, in compariſon of what they were formerly*, for obſerve,

1 *They ſlumber, i.e.* give a little way to *pride, remiſneſs in duty, examining, and watching over their hearts, &c.* allow themſelves to be *a little more worldly, ſtretch Conſcience* a little for *gain*, and *reach after places, honors, preferments, the love of great men* (though gained by unfaithfulneſs to God, and them too) *more* then, a *time* was, they *durſt* do; and thus having *firſt* by a *ſlumber* benum'd their Conſciences, which now are not ſo tender, and apt to be pricked with the leaſt thorn, as in times paſt they were; the next degree is a *faſt ſleep*, (*they all ſlumbered and ſlept*, verſ. 5.) *i.e.* what *before* they *neglected* through careleſneſs, now they *throw off* from a principle, that they need not do any ſuch things, whereupon they lay themſelves down, and as a man aſleep, *ſtir not, act not* in any *Duty*, or *Ordinance*, or *work* of their Lord and Maſter *Chriſt*. I wiſh from my heart (were it the Lords will) that all thoſe who at this day amongſt us are *aſleep*, might from this word have ſuch a *jog* as might cauſe them to *rub* up a little, and to bethink themſelves how they fell aſleep.

2 *An extraordinary deluge, and over-ſpreading of errors*, Chriſts *ſecond coming* herein agreeing to his *firſt*, for never was the Church and Commonwealth of the *Jews* ſo infeſted with *errors* as about the time of his *firſt coming*. And this we have plainly chap. 24. where Chriſt tels us;

Firſt, That there ſhall be many Seducers, verſ. 5. *Many*

shall come in my name, saying, I am Christ, and shall deceive many, Vers. 11. *And many false Prophets shall arise and shall deceive many.* Vers. 24 *There shall arise false Christs, and false Prophets.*

Secondly, These Seducers shall pretend Commission from Christ, therefore said ver 5. to *come* in his *name, i.e.* pleading his Commission.

Thirdly, They shall profess themselves to be extraordinarily gifted; persons inspired by Christ, endued with the gift of Prophecy, called therefore *Prophets,* Vers. 11 24.

Fourthly, They shall do strange and wonderful things, things not common, or of ordinary observation, Vers. 24. *There shall arise false Prophets, and shall shew great signs and wonders.*

Fifthly, They shall have many followers and Disciples, ver. 5. *Shall deceive many*; yea ver 24. so cunning shall these be in deceiving, *that if it were possible they should deceive the very Elect.*

3 *A sad and fearfull Apostacy of divers who formerly were eminent and glorious Lights in the Church,* Vers. 12. *The love of many shall wax cold*; which words are to be understood of a *final Apostacy*, because in the next verse *perseverance to the end* is set in *opposition* to their *Apostacy*; *but he that shall indure to the end the same shall be saved.* Ver. 29. *The stars shall fall from Heaven*; By HEAVEN we are to understand the *visible* Church, so called in Scripture, *I heard a great voyce of much people in Heaven, saying, Halelujah,* Revel. 19 1. that is, in the *visible* Church. By STARS *eminent men in the Church,* Revel. 1. 20. *The seven Stars are the Angels* (or Officers) *of the seven Churches*; The meaning is. *eminent men,* men that were formerly of no small note in the Church, for their seeming zeal and piety, shall now shew themselves what they are, and become *Apostates,*

4 *An aptneſs to be offended at the things that ſhall be done in the world in theſe times*, Verſ. 10. *Then ſhall many be offended.* They ſhall not be able to brook what God in an active way will do, in a permiſſive way will ſuffer; but every thing they ſhall at this day caſt their eies upon will *ſtumble* them, and *offend* them, make them kick and fling; ſo that the very world will be a torment to them, and they to themſelves.

5 *A hating of fellow-brethren, with a notable perſecuting ſpirit lying at the bottom*, Verſ. 10. *ſhall betray one another, and ſhall hate one another*, Verſe 48. *If that evil ſervant ſhall ſay in his heart, my Lord delayeth his coming*, Verſ. 49. *And ſhall begin to ſmite his fellow-ſervants, and to eat and drink with the drunken.* What is the meaning hereof? Why, eating and drinking denote friendſhip, and civil ſociety; the meaning then is this, many men in theſe times, who ſhall yet go under the name of Chriſts ſervants, ſhall ſo far degenerate, as that they ſhall not onely diſ-own thoſe that were formerly their fellow-ſervants but ſhall ſmite them with reproaches, yea, with the Civil ſword, if the Lord prevent not; and inſtead of making their *fellow-ſervants* their Companions and Aſſociates any longer, they ſhall chooſe the *Drunken*, *i.e.* ſuch as their very walking doth declare them to all men to be perſons void of grace, and ſtrangers to Jeſus Chriſt, and yet theſe now ſhall be their familiars, and intimates, rather than the other.

Theſe things our Lord Jeſus Chriſt hath foretold to be in the world a *little* before his *coming*, to eſcape which, as he there calls upon his Diſciples to *Watch, watch, watch*; ſo do I conceive for the very ſame *reaſons*, in the words I am upon, are we *exhorted* to this *duty*, becauſe, as by all theſe, ſanctification grows into decay, and they are made naked in the eyes of others to their ſhame, (as *Aaron* made *Iſrael* by that ſin of the Calf, and that amongſt

mongst their enemies, *Exod.*32.25.) so the very motive to this duty of *watching*, in the words, is the *keeping their Garments*, that is, of Sanctification (the Garment of Justification being but one Garment, resembled by the Robe Christ wore in the daies of his flesh, which was one intire peece, without seam throughout, and that rather Christs put upon us, than ours, and not at all trusted in our hands to keep, but kept in Christs for us, and therefore not that here spoken of) lest by losing of them they become *naked*, and are in the eyes of others, yea, their enemies (who can see these Garments, though a Saints Justification is a thing hidden from them) *exposed to shame*, which in a few words comprehends all those reasons Christ had laid down and pressed, *Mat.*24.and 25. why beleevers living in times immediately preceding his coming, should be watchful.

And let not any, in case what I have said sit too close, be for that offended at the Author (who is a friend to all that love the Lord Jesus) or sleight the things themselves, but rather considering what Christ hath plainly foretold shall be a little before his coming, let them learn this, to consider their own ways, and lay seriously their practices to heart, lest otherwise he come upon them as a Theef, before they shall have time to get oyl into their Lamps, or to put on again their Garments, which now they have put off.

Thus much of the third thing, *Christs Watchword to his people.*

4 *Christs wonderful providential disposing hand in causing his Enemies to randezvouze in the place of their own destruction.*

Verse 16. *And he* (*i.e.* Christ) *gathered them together into a place called in the Hebrew Tongue, Armageddon.*

These words have relation to the 14. Verse, where we have the Kings of the Earth, and the whole world gathering together to *the battel of the great day of God Almighty*; onely because whilst they are gathering together from all parts, and now in a manner their whole body united and ready to swallow up his people, Christ appears, and interposeth himself betwixt his people, and their bloody raging enemies, therefore we have the *coming of Christ*, Verse 15. brought in between their gathering together, and their full and compleat Randezvouze; and so these words come to be dis-joyned from the former.

As touching the *place* here called *Armageddon*, the opinions of Writers are various, which (being not a thing so material) I shall not recite; my own thoughts incline to their opinion, who read it *the place of destruction of an Army*; And possibly there may be an allusion in the name, to that great destruction of the *Canaanites*, at the waters of *Megiddo*, *Judg.*5.19. when *Sisera* the chief Captain of *Jabin*, with all his Host, fell by the hand of *Deborah* and *Barak*, where was made such a total *destruction*, that it is said, *Judg.*4.16. *And the Host of Sisera fell upon the edge of the sword, and there was not a man left.* And indeed, I the rather incline to this interpretation, for the agreeableness of it, to those other Scriptures, where (as before I have shewed) this battel is spoken of, *Isa.*63.6. *I will tread down the people in mine anger, and make them drunk in my fury*, Chap.66.16. *The slain*

slain of the Lord shall be many, *Joel chap.* 3,14, calls it *the valley of Decision*, or cutting off; and *Rev.* 19.21. *The remnant were slain with the sword of him that sate on the Horse.* All implying a great and marvellous destruction of enemies.

The meaning of the whole is, *That Christ himself, as well as the Spirits before mentioned*, Vers 13,14, *hath a special hand in the gathering together this cursed Troop*; they to destroy the Saints and people of Christ, but he to manifest his love to his children, and his own glory the more upon his appearing, and to revenge upon them with his own hand the blood of his people; and although their coming up, and gathering to a head is through their instigation, yet the disposing of their Quarters and place of Randezvouze is his, who gathers them together into the appointed place of their destruction, where for his peoples sake, he intends to render upon them his anger with fury, and his rebukes with flames of fire, as *Isaiah* expresseth it.

And methinks, when my thoughts are fixed upon this day, I cannot but sometimes stand and admire, not so much at the *ruin* of the enemies, as at that *matchless love* of Christ towards his, which will appear in doing of it, who seems at this day to act the holy passions of a provoked Father and Husband, who having seen his children oft murdered before his face, and his beloved Spouse now in the hands of the Murderers, can no longer forbear, but in the heat and vehemency of affection, with unexpressible indignation, he himself with his drawn sword rusheth forth upon the Murderers, (as not contented to have their blood, if his own hands be not dipped in it) fighting with *fury through* and *through*, and from the *rage* of his mightily provoked spirit, being become deaf to all cryes, kils and slays without pity or mercy; and is so far from sadly resenting what he hath done afterwards,

wards, as that he is marvellously delighted, yea glories in it, that for the sake of his Children and Spouse (whose quarrel he hath been now revenging) he hath ingaged so far, as to come off the field with *Garments dyed red* in the blood of their enemies, which excellently we have set forth, *Isa.*63. where we have Christ after this wonderful slaughter made of his peoples enemies, and that with his own hand (who therefore is said to *come from Edom*, *Edom* being ever a cruel enemy to *Israel*) turning himself, and in a way of triumph presenting himself to his Spouse, who seeing one coming, *glorious in his apparrel* (*i.e.* most delightful to behold) and yet withall having *Garments dyed in blood, and travelling as a mighty Gyant in the greatness of his strength*, she is astonished, and (as in an extasie, through wonderment, fear, and joy) she cryes out, Who? *Who is this that cometh from Edom in such* a manner, *with dyed Garments? yet glorious in his apparrel, travelling in the greatness of his strength:* To whom Christ presently replies, *It is I*, O my Spouse, *It is I*, who am *mighty to save thee*, who for thy sake have been *treading the Winepress alone*, trampling the *people in mine anger*, making them *drunk in my fury*, bringing down their strength to the Earth; and it is so far from repenting me of any thing that for thee I have done, that were there, or shall there be any more to gather together against thee, I can yet do no less (for my heart is filled with vengeance) than tread them in mine anger, yea trample them in my fury, and their blood shall be sprinkled upon my Garments, and I will stain all my Rayment.

Wonderful unspeakable love! arming a most dear and blessed Saviour with burning affections and fury, cladding him with zeal, and vengeance as a cloak, that hee might plead their cause, and avenge their quarrel, pour abroad the blood of their enemies, who by their sins have thrust

thruſt a ſpear in his ſide, and wickedly poured out his? What heart without melting into tears can conſider of this?

Thus much as touching the fourth and laſt thing, namely, *Chriſts wonderful diſpoſing of his enemies to their own ruine*; with which concludes the *Interval*, or ſpace of time betwixt the ſixth and ſeventh *VIALS*.

VIAL VII.

1 *The Angel pouring it out.*

Verſ. 17. AND *the ſeventh Angel poured out his Vial.* The *Angel* of this Vial is doubtleſs *Chriſt himſelf*, whoſe *coming* we ſpake of but now, and who inſtantly upon his *coming* pours out this *Vial*, called the *Archangel*, 1 Theſſ. 4. 16. who is there ſaid to come with a *ſhout*, or *voyce*, *The Lord himſelf ſhall deſcend from heaven with a ſhout, and with the voyce of the Archangel.* And accordingly as an Adjunct accompanying this *Vial* we have a *great voyce. The ſeventh Angel poured out his Vial, and there came a great voyce out of the Temple of Heaven*; which *voyce* is no other but the *voyce of Chriſt* himſelf, as I ſhall ſhew anon.

2 *The Subject of it,*

The Air.

Into the Air: No ſubject can be more general than the *Air*, which containeth all things, fills all places, in which all Creatures breath. The *univerſality* of the ſubject notes the pouring out of this *Vial* to be *univerſal*, the

the fore-going *Vials* have fallen upon particular ſubjects, The firſt, upon the *groſſer* parts of Popery; The ſecond, upon the *Antichriſtian Hierarchy*; The third, upon ſome particular *States* and *Kingdomes*, with their *Heads* and *Rulers*; The fourth, upon the *German Empire*, or *Houſe* of *Auſtria*; The fifth, upon the City *Rome*; The ſixth, upon the *Turk*, or *Ottoman* Family. But this ſeventh and laſt is *general*, reaching all things whatſoever that ſtand in the way of Chriſts *Kingdome*.

And this the change of ſpeech uſed in this *Vial*, different from all the other, noteth alſo, as it ſeems to me; for whereas the other *Vials* are poured out upon ſuch and ſuch things, the firſt upon the *Earth*, the ſecond upon the *Sea*, the third upon the *Rivers* and *Fountains of waters*, &c. This ſeventh and laſt is ſaid to be poured out *into* the *Air*, noting hereby the *ſpreading and dilating* of it ſelf, as far as the *Air* ſpreads, in ſuch manner, as that thereby all, and every part is filled with the effects of it. Now a *Vial* might be poured out upon the *Air*, yet not *dilate* it ſelf into every part to fill the whole with it, as the firſt *Vial* poured out upon the *earth*, did not ſo *dilate* it ſelf as to deſtroy thoſe earthly dregs of Popery in every part of the *Papal* Kingdome; neither did the ſecond upon the *Sea*, deſtroy the *Antichriſtian Hierarchy*, but in ſome Kingdoms only; the third upon the *Rivers* and *Fountains of waters*, not the ten *Horns* in general, but ſome of them only did, as to the overturning of their preſent Government and Conſtitution, feel it; yet each of theſe *Vials* are truly ſaid to be poured out upon theſe ſubjects, becauſe they had effects to deſtroy ſome part, that which they fell upon, though they did not *dilate* themſelves into every part; but now this ſeventh is poured out *INTO THE AIR*, noting a *dilating* and *diffuſing* of it ſelf as far as the *Air goes*, which

which (I have said before) is general, filling all things and places; accordingly this *Vial* reacheth,

1 The whole *Kingdome* of the *Dragon*, or *Devil*, who is called *the Prince of the power of the Air*, Eph. 2.2. who, upon the pouring out of this *Vial*, with all his Host, shall be bound, and shut up in the bottomless pit for a *thousand years*, as *Rev.* 20.1,2,3. And here indeed it had been more orderly to have placed our fore-going Discourse of the *thousand years*, but because truth is to be preferred before order (which when it tends to the obscuring of the truth, is but curiosity, and to be shunned) I have therefore, because in my judgement it stands more for the advantage of truth where it is, than it would do here, chosen to be a trespasser in points of nicety.

2 The whole *Kingdome* of *Antichrist*, or the *Papacy*.

3 The *remaining Powers* of the *Great Turk*, which were not destroyed by the sixth *Vial*.

4 The *Kingdomes* of this world, *i.e.* such as neither have dependance upon the *Papacy*, nor the *Great Turk*, all shall come under this *Vial*, and be utterly ruined, and broken in peeces by it.

3 *The Adjunct*,

A great Voyce.

And there came a great voyce out of the Temple of Heaven from the Throne, saying, It is done.

This *Voyce* is Christs, *Rev.* 21.5,6. *Hee* (that is, Christ) *that sate upon the Throne, said unto mee, It is done.*

The meaning of the words, *It is done*, I have formerly shewed to be only this, NOW *is the New Jerusalem established,*

eſtabliſhed, now is my Kingdome ſet up, the work now is done and compleated; for this work had its beginning before under the former *Vials*, and that from the firſt day that the *little ſtone* began to *ſmite the great Image*, and therefore *Daniel*, Chap. 2. 44. ſpeaking of this Kingdome of Chriſt, ſaith, *In the dayes of theſe Kings ſhall the God of Heaven ſet up a Kingdom*, i. e. *Chriſts Kingdome* ſhall have its beginning, as the ſame is a *ſtone*, in the dayes of the *Fourth Monarchy*, before yet the ſame is deſtroyed; and it ſhall grow up by little and little, *ſmiting the great Image*, and ſtill as it *ſmites* be increaſing in ſtrength and greatneſs; but yet the ſame is not a *Mountain* filling the whole Earth, till it hath *broken* in peeces the *Great Image*, in ſuch ſort as that the place thereof is no more found, verſ. 34, 35. *i.e.* this Kingdome of Chriſt ſhall not be compleatly ſet up, it ſhall not be the *Fifth Monarchy* (though yet it ſhall be in a riſing way) until the ſeventh *Vial* be poured out, which breaks in peeces, and wholly removes the *Fourth Monarchy* and all worldly powers.

And this is clear, *Dan.* 7. 12. who there tells us, that *the reſt of the Beaſts had not their Dominion taken away*, (*i.e.* the Kingdoms of this world, are not compleatly the Lords, and his Chriſts, as *Rev.* 11. 15.) *until ſuch time as the Thrones of the Fourth Beaſt* (*i.e.* the *Roman Monarchy* as under *Antichriſt*) *are caſt down*, verſ. 9. the *Beaſt* himſelf *ſlain*, his *body deſtroyed, and given to the burning flame*, verſ. 11. Then ſhall it be ſaid, (as here) with a great voyce, *It is done*; Then ſhall be verified what is ſaid, *Rev.* 10. 7. *The myſtery of God is finiſhed, as he hath declared to his ſervants the Prophets*, that is, now all things ſpoken of by the Prophets, as touching my *Kingdome*, and the ſetting of it up, are finiſhed, for *it is done*, the *New Jeruſalem* is *eſtabliſhed*.

And truly here let me adde, that although ſome godly

men (whose thoughts I have an esteem of) look every day for the setting up of this *Fifth Monarchy*, and that by having the Powers of the world laid down, and let fall out of the present hands they are in, who hold them (as they judge, by right of the *Fourth Monarchy*, and left free for Saints to come, take up and execute; yet must I needs say, (being convinced of the contrary) in this I am not of their mind, conceiving their mistake to lye in this, *viz.* a not considering (which too comes from a non-acknowledgement of Christs Personal coming before it) by whom, how, and when this *Fifth Monarchy* is to be set up. And for my own part, as I greatly rejoyce to see so much power in *Saints hands* already, and beleeve more will be every day, as the *Stone* by *rolling* grows greater; so do I also wait for that (which some presently expect) till that day wherein our Lord shall appear, who himself will do this work, viz. *Destroy the Beast, cast him into the burning flame, and then give the Kingdome, and Dominion, and greatness of the Kingdome under the whole heaven, unto the people of the Saints of the most High*: When that which but now is rising, and shall rise every day, growing still greater and greater, as an augmenting *stone*, shall become a *huge and great Mountain*, filling the whole Earth.

And of this *Kingdome* as to *the first rise of it*, which is little, in an unlikely way, in the midst of many difficulties, I take it, *Davids* Kingdome was a *Type*: But as to the *glory* of it, when the same shall be a *Mountain* filling the earth, the *Kingdome* of *Solomon* was rather a *Type*; for which reason, *Psal.* 62. (which is a clear Prophesie of the glory, riches, duration, vast extent of this Kingdome, agreeing in many things with that glorious Prophesie, *Isa.* 60.) is intituled, *A Psalm for Solomon*; yet in *respect* of Christ, the King, or Monarch, in this Kingdome, *David* in Scripture is ever the *Type*, and

not

not *Solomon*, because *Solomon* after he was sate upon the Throne, did foulely back-slide to *Idolatry*, but *David* did that which was *right* in the sight of the Lord.

This *voyce* coming from the *Throne*, intimates (what I have been speaking) that *now Christs Throne* shall be *set up*, and himself *sit* upon it, as Chap. 21.5. which also we have, Chap. 3.21. *To him that overcommeth will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* The *Throne* Christ here speaks of, is a *distinct Throne* from his *Fathers Throne*, such a *Throne* as he *was not* to *sit* on, till he should come from his *Fathers Throne*; for (saith he) *the Throne* I am upon at present is *my Fathers Throne*, which I, *overcoming*, am priviledged to *sit* upon; but I have a *Throne* of my *own*, which I shall *one day sit* upon, when he that *overcometh* shall *sit* down with me on this my *Throne*, as I now by *overcoming* am *set* down with my Father on his *Throne*; which as it proves Christ shall have a *Throne distinct* from that on which he now *sits*, so also, it confirms what I said even now, that the *Dominion*, or the *Throne*, is *not* to be *given* to *the Saints*, untill such time as Christ himself *comes* and *sits* him down upon his *Throne*, according to that *Matth.* 19.28. *Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye also shall sit upon twelve Thrones judging the twelve Tribes of Israel*; and it is for this reason, because the Apostles shall be advanced as *chief* in this *New Jerusalem*, that Chap. 21.14. tells us that the foundations of this City shall have in it, *the names of the twelve Apostles of the Lamb.*

And this *Throne*, because not *onely* Christ himself *sits* upon it, but also *his Saints* with him, is therefore cal-

led *Thrones* in the plural number, *Rev.* 20. 4. *And I saw Thrones, and they sate upon them, and judgement was given unto them*; which words exactly agree for time (as before I have shewed) with this of the seventh *Vial*.

Now whereas this *Throne* upon which *Christ sits* and utters his *voyce*, is said to be in the *Temple* of Heaven, it clearly denotes (Heaven in the *Revelation* being always understood of the Church on Earth) the erecting of this *Throne* here below.

And indeed if we compare with Chap. 21. where we have the *same Throne* spoken of, together with the *voyce* from it, *It is done*, Verse 5,6. it will evidently appear that the *New Jerusalem* there described, is to be understood of a glorious state of the Church here on earth, and not (as some) of Heaven hereafter.

First, Because *John* sees a *New Earth* as well as a *New Heaven*.

Secondly, Because the *New Jerusalem* is said to come *down from God out of Heaven*, Verse 2. therefore not a description of the *Church* in *Heaven*, which coming down out of *Heaven*, lest we should imagine it (as some) to be *Visional* onely; namely, that *John* in way of *Vision* saw it come down, but really it is above; we have therefore (to free us from such a mistake) a *great voyce* added, Verse 3. *Behold the Tabernacle of God is with men*, i.e. on earth, the place of mens habitation, whereas were the *New Jerusalem* to be understood of *Heavenly glory*, the contrary should be, *viz. The Tabernacle of men with God*.

Thirdly, Because the *glory* of the Kings of the Earth (which glory is outward) and of the Nations, shall be brought into it, Verse 24. *The Kings of the earth do bring their glory and honor into it*, Verse 26. *And they shall bring the glory and honor of the Nations, into it*.

Neither

Neither of which can agree to *Heaven hereafter*, but do moſt excellently agree to what is ſpoken at large in the Prophets of the *glorious ſtate* of the Church on *Earth* in *the laſt daies*. To ſay (as is commonly) ſuch of the Kings of the Earth, and thoſe of the Nations who ſhall be converted here, ſhall be there glorified; and this to be the bringing of the glory of the Kings and Nations thither.

To that I anſwer, 1. How can this be ſaid to be *their glory*, which is rather *Gods* put upon them, than theirs?

2. How is this brought *thither*? is the glory of Heaven fetched thither from Earth?

3 How can they be ſaid to *bring it thither*, who never receive this glory till they come there?

Fourthly, Becauſe it is evident from the 12. and 14. Verſes, that the *twelve Tribes* of the Children of *Iſrael*, and the *twelve Apoſtles* of the Lamb, ſhall be firſt or *chief* in this *New Jeruſalem*; but let it be proved from any other Scripture, that they ſhall be ſo in Heaven hereafter.

Fifthly, Becauſe Chap. 22. (which to Verſe 6. is a continued deſcription of the *New Jeruſalem*) tells us, ver. 2. of a *Tree* in this *New Jeruſalem*, *whoſe leaves are for the healing of the Nations*. Now let it be ſhewn how the *Nations* ſhall bee *healed* in *Heaven* hereafter.

Sixthly, Becauſe in this *New Jeruſalem* we have expreſs mention made, as of the *Throne of God*, ſo alſo of *the Lamb*, Chap. 22. 1. *proceeding out of the Throne of God, and of the Lamb*, Verſe 3. *There ſhall be no more curſe, but the Throne of God, and of the Lamb ſhall be in it.* But now in *Heaven hereafter*, though Chriſt as God coequal and coeternal with the Father ſhall *reign for ever*, yet not as the *Lamb*, which is clear, 1 Cor. 15. 28. *And when all things ſhall be ſubdued un-*

to him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all, i.e. the humane nature of Christ which dyed for our sins, rose again (as the Apostle in the foregoing verses speaketh) was exalted above all the Creatures, all the time of the *thousand years*, and the *General Judgement* (according to which nature, Christ is said to be the Lamb slain) shall now be subjected, after the end, to the God-head, or Divine nature, which in Heaven shall be all in all; so that Christ as the *Lamb* shall not have a *Throne* there. And this Interpretation is not so much mine, as *Augustines* long ago, and *Calvins* since, who both speak the same thing, confessing a subjection of the humanity of Christ to be here intimated, whom I think good here to name, not that their Authority, nor my saying so, proves the thing to be truth; but that I might hereby stop the mouths of such, who otherwise possibly, would be ready to condemn the truth it self for error.

Yet let none hence conclude (as some now adays fancy) a *cessation* of the *Humane Nature*, by being *turned* into the *Divinity*, so as that Christ shall be God-man no longer; for the Apostle in saying the *Humane Nature* shall be subject, denotes plainly, that the same shall even in *Heaven hereafter* have a *being*; for how can that be subject, which hath no being?

And as the *Lambs* having a *Throne* in the *New Jerusalem* proves clearly that it cannot be meant of *Heavenly glory* after the day of Judgement; so doth it as strongly prove (what before I have laid down) that not a *Spiritual* onely, but a *Personal presence* of Christ shall be with his people in the *New Jerusalem*, all the time of the *thousand years*; for Christ as the *Lamb* hath his *Throne* in it; but Christ *Spiritually onely*, is not the *Lamb*, nor was he *sacrificed* in that sense.

Seventhly, and lastly, Because *Isa.*60. (which Chap-

ter, as is moſt evident, ſpeaks not of *heavenly glory*, but of a glorious ſtate of the Church here on Earth) is for *time* one and the *ſame* with this, as plainly will appear by comparing one with the other.

Iſa. 60. 11. *the Gates ſhal be open continually, they ſhall not be ſhut day nor night.*

Verſe 3.

The Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing.

Verſe 10. *Their Kings ſhall miniſter unto thee.*

Verſe 11. *That men may bring unto thee the forces of the Gentiles, and that their Kings may bee brought.*

Verſe 1.

Violence ſhall no more be heard in thy Land.

Verſe 20. *The dayes of thy mourning ſhall be ended*

Verſe 19.

The Sun ſhall be no more thy light by day, neither for brightneſs ſhall the Moon give light unto thee; but the Lord ſhall be unto thee an everlaſting

Rev. 21. 25. *And the Gates of it ſhall not be ſhut at all by day.*

Verſe 24.

The Kings of the Earth do bring their glory and honor into it.

Verſe 26. *And they ſhall bring the glory and honor of the Nations into it.*

Verſe 4.

God ſhall wipe away all tears from their eyes, and there ſhall be no more death, nor ſorrow, nor crying, neither ſhall there be any more pain.

Verſe 23.

And the City had no need neither of the Sun nor of the Moon to ſhine in it, for the glory of God did lighten it, and the Lamb was the light thereof.

ing light, and thy God thy glory.

Verse 21.

Thy people also shall be all righteous.

Verse 27.

And there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lye, but they which are written in the Lambs Book of life.

Yet because it would be a thing hard to be beleeved, that the *New Jerusalems glory* should be here on Earth; therefore it is said, chap. 21. 5. *These words are true and faithful*; and again, chap. 22. 6. *These sayings are faithful and true.*

One thing here is of special concernment to be opened, to the end the words of the seventh Vial may be brought to a reconciliation with the description of the *New Jerusalem*, chap. 21. (both as I have shewed being to be referred to one and the same time) which is this, Seeing *John* in describing the *New Jerusalem*, saith, *I saw no Temple therein*, Chap. 21. 22. and the contrary is here intimated, *There came a great voyce out of the Temple of Heaven*; how can these things agree? or the one be made Expository of the other, when they speak things contradictory.

I answer, *John* saw no *material Temple*, such as was in *Jerusalem* of old, to which here *new Jerusalem* is opposed.

Or secondly, (which I rather incline to) *John* saw no such Temple as was the former Temple, or *Church-state* under the Gospel. But that a Temple there shall be, is manifest; for, saith he, in the next words (which are given as a reason why no such Temple as formerly had been, should be in this *New state*, because indeed they

should

ſhould now have a better Temple) The *Lord God Almighty* and the *Lamb is the* Temple *of it*.

So that a Temple there is, but this ſhall not be ſuch a Temple in which Chriſt through *outward Ordinances* as a *medium* is conveyed to his, and they by faith enjoy him, as now; for what need of theſe things when Chriſt is with his people, and to be enjoyed in another way of *Viſion*? yea, the duration of theſe things is but untill his coming, 1 *Cor.*11.26. *For as oft as ye eat this bread and drink this cup, yee ſhew the Lords death till he come.* And the Apoſtle is clear in this, that all injoyments of God by faith ceaſe, when ſight takes place, 2 *Cor.*5.7. 1 *Cor.*13. 8 9 10,11,12,13. And indeed what *uſe* will there be of a *Glaſs* to ſee Chriſt in, when he ſhall preſent himſelf *face to face*, which he will do at the day of his appearing. 1 *John.*3.2. *It doth not yet appear what we ſhall be, but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is*; yea, to behold *the Lamb* thus, ſhall be a principall part of *the New Jeruſalems glory*, Rev.22.3,4. *They ſhall ſee his face, and his name ſhall be in their fore-heads.* So that this *Temple* ſhall not be a worſhipping of *Chriſt*, and an injoyment of him through outward ordinances, but rather a more immediate worſhipping, and injoyment of *him* in *himſelf*, who therefore in *this New Jeruſalem*, is not onely the perſon worſhipped, but the very *Temple* we worſhip in.

And this which now I am ſpeaking of, is (I take it) clearly held forth in thoſe words of the Apoſtle, *Heb.*12. 26. *Yet once more I ſhake not the earth onely, but alſo Heaven*; which place he quotes from *Haggai*, *chap.*2.6,7. which before I have proved relates to this time. Now as *Chriſt* at his firſt coming *ſhook* the *legal* worſhip, which the Apoſtle tels us; *ſtood in meats and drinks, and carnal Ordinances, impoſed on them untill the time of Reformation*, Heb.9.10. for which reaſon the ſhaking hereof is called *a ſhaking* of

of the earth, and did at his resurrection *establish another way* of worship, far more spiritual than the former, yet having also some outward Ordinances and Institutions, as the former had, which in Scripture is frequently called (as opposed to the other) *Heaven*, and the *Kingdom of Heaven*; so at his *second coming* will he *shake* this worship, *cast this Temple* (though more spiritual than the former) to the *ground* also; for (saith he) *yet once more, I shake not earth onely, but Heaven also*; i.e. all the worship that now is (I mean outward) is upon *Christs second coming* to be removed, and such a Kingdom and Worship, instead thereof, is to be set up, as can *never be shaken*, i.e. shall never be broken in peeces any more, as the former worships have been, but shall be the same for kind (being as I have said, a more immediate worship) with that which shall be in Heaven hereafter.

And not darkly is this hinted, *Isa.* 60. 19, 20. *The Sun* (that is those outward things which before were as a *Sun*, under which are comprehended outward Ordinances) *shall be no more thy light by day, neither for brightness shall the Moon give light unto thee*; and verse 21. *Thy Sun* (*i. e.* the Lord *Christ*, who is the light of *this New Jerusalem*) *shall no more go down, neither shall thy Moon* (thy outward glory and felicity) *with-draw it self*, making a clear *distinction* betwixt *the Sun* that before was, which is called *the Sun*, and the *Sun* that at this time shall be, which is called *thy Sun*, as being *another Sun* peculiar to these times, and not the same *Sun* as was in former times; and this *Sun* that we may not be mistaken in it, is interpreted twice over to be *the Lord*, Verse 19. *The Lord shall be unto thee an everlasting light*, Vers. 19. as opposed to the former *Sun*. And again, *For the Lord shall be thine everlasting light*, vers. 20. being there added as a reason why this *Sun*

should

ſhould never go down, no not in Heaven hereafter, becauſe the *Lord* ſhould be this *Sun*; And who is this *Lord*? why *Jeſus Chriſt the Lamb*, who is ſaid to be the *Temple* and *Light* of this *New Jeruſalem*, and that in oppoſition to the *Temple, Sun, Moon, i. e.* all outward Lights and Ordinances that before had been, *Rev.*21. 22,23. *And I ſaw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it. And the City had no need of the Sun, neither of the Moon to ſhine in it, for the Lord God did lighten it, and the Lamb is the light thereof.*

And to this day (as I conceive) have thoſe Scriptures reference, *Jerem.*31.34. *And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord, for they ſhall all know me, from the leaſt of them unto the greateſt of them*, Iſa.54.31. *And all thy children ſhall be taught of the Lord*, arguing an immediate feeding and teaching, not ſo much by inſtruments, means, and Ordinances, as the Lord himſelf.

And though it is not denied theſe Scriptures had a fulfilling in the beginnings, when the Spirit was poured down, teaching then (Chriſt promiſing, and ſending his Spirit for that end) being more abundant and ſpiritual than in former times, for which cauſe they are by Chriſt himſelf, and *Paul* after him, interpreted as then fulfilled; yet it is evident from the ſcope of thoſe places whence theſe Texts are quoted, that the Prophets had in their eye another time, namely, the time of the *Jews* delivery, when not *Judah* only, but *Ephraim*, Head of the ten Tribes alſo, ſpoken of expreſly by *Jeremy*, ſhould return; yea the very time of the *New Jeruſalem*, whoſe ſtones are therefore by *Iſaiah* ſaid to be *laid with fair colours, her foundations with Saphires, her windows of Agates, her gates with Carbuncles, and all her borders with pleaſant ſtones*; not

unlike that deſcription of the *New Jeruſalem John* gives us (but more full) *Rev.* 21. of that, although in part theſe Scriptures had a fulfilling before (in which ſenſe *Chriſt* and *Paul* mention them) yet the fulneſs, or the compleat fulfilling of them, reſpects the time we are ſpeaking of.

And doth not the phraſe of *New Heavens*, and *New Earth*, ſpoken of by *Iſaiah*, *Peter*, *John*, and ever with reference to this time, imply as much? for the very phraſe of making a *new*, implies the aboliſhing of the *old*; which new made, that it cannot conſiſt of any ſuch outward things as did the old, is clear, becauſe upon the aboliſhing of the old, ſuch things, only are left ſtanding in this new, as can never be ſhaken, or removed, which all outward things are ſubject to.

Thus although in the *New Jeruſalem*, a *Temple* there ſhall be, yet not ſuch a *Temple* as was the *Temple* of *Jeruſalem* of old, or is the *Temple* of *Jeruſalem* that now is; but as the whole ſtate of things ſhall be *new*, ſo ſhall the *Temple* be *new*. In the *new Heaven* the *Lamb* who ſits upon the *Throne* ſhall be the *Temple*, and the great *Voyce* out of the *Temple* of *Heaven* from the *Throne*, is the *Voyce* of *Chriſt* himſelf (who at this day will ſit upon his own *Throne* in the midſt of his Church and People) which is clear (as before I have ſaid) Chap. 21. 5, 6.

And what I have formerly hinted, I ſhall here remember again, that the very reaſon (as I conceive) why many in theſe dayes caſt off the holy Ordinances, and Inſtitutions of the Lord Jeſus, is this; They find it clear in Scripture that the continuance of theſe things are but *until his coming*, which *coming* (puts an end to Ordinances) they judging to be *Spiritual* only, and not *Perſonal*, and perſwading themſelves withall that in this ſenſe Chriſt is *come* to them already, they conceive it high time for them to quit and ſhake off all outward forms,

Object.

Object. If againſt what I have ſaid it be objected, that *Zechary*, Chap.14.16. ſpeaking of this time, tells us, *They ſhall go up from year to year to worſhip the Lord, and to keep the Feaſt of Tabernacles*; therefore Ordinances ſhall be at this day.

I anſwer; If by *worſhipping* the Lord, and *keeping the Feaſt of Tabernacles* we underſtand *a walking in Ordinances*, then ſhall the *Ordinances* at this day bee common to all, even the worſt of ſinners, for that ſuch at this day ſhall be in the world, hath been before proved; and obſerve, the *comand* to *come* up to *Jeruſalem* to *worſhip* the Lord, and to *keep* the *Feaſt of Tabernacles* is *general*, upon all that are left of thoſe who came up againſt *Jeruſalem*, verſ.16. *All the Families of the earth*, verſ.17. yea the very *Heathen*, verſ. 18. and if *Ordinances* ſhall be ſo common at this day, then will the purity of worſhip in reſpect of the Worſhippers be leſs then, than now it is; and if ſo, where then will be the *holineſs* of this day, which in this reſpect is to excel all dayes before it?

The meaning therefore (I conceive) is this, That all people in remembrance of the terrible deſtruction Chriſt made of his enemies, gathered together at *Jeruſalem*, upon his appearing, ſhall from that day, year after year, *i.e.* often come and worſhip before the Lord, *i. e.* fall down before this Chriſt ſitting on the Throne, acknowledging him to be the great *King* of the *world*, and Jeſus Chriſt the Lord, to the glory of God the Father, fulfilling that of *Iſa.*Chap.45.23. *Unto me every knee ſhall bow*; And that of the Apoſtle, *Phil.*2.20. *At the name of Jeſus every knee ſhall bow.*

And this, the phraſe uſed by the Holy Ghoſt, of keeping the *Feaſt of Tabernacles* doth notably ſet forth, for in *Levit.*23.34. where we have the inſtitution of this *Feaſt*, we have verſ,43. this added as the reaſon of the Inſtitution, namely, the *memorial* of Gods ſtrange and wonder-

wonderful Providence towards, and in preſervation of *Iſrael* when they came out of *Egypt*; which Deliverance as it was but a *Type* of this, ſo the *Memorial* thereof, by keeping the *Feaſt of Tabernacles*, was a *Type* of the *Memorial* that ſhould be kept, by all Nations coming up to *Jeruſalem*, to fall down and worſhip before the Lord, of Chriſts wonderful Deliverance of his people, and terrible deſtruction of his enemies at this day: And indeed that the main thing intended in this *Feaſt*, was the *Memorial* of Gods delivering mercy, appears to me from hence, that this *Feaſt*, which from *Joſhua's* time untill *Nehemiahs* had not been obſerved, was again kept upon their coming out of *Babylon*, *Nehem.* 8.17. This alſo may be an anſwer to ſuch other places in the Prophets, where mention is made of worſhip at this day.

Having thus brought the words I am opening, to a *reconciliation* with thoſe, Chap.21. verſ.22. It would neither be amiſs, unprofitable, nor improper to the ſubject we are upon, to have given here a deſcription of the *New Jeruſalems* glory, which is the very thing briefly hinted in theſe words more fully explicated, Chap.21. throughout, Chap.22. verſ.1. to 6. and in many places in the Prophets of the Old Teſtament; but that I have reſtraint laid upon my ſpirits as to this inquiry, ſuppoſing the time of full diſcovery hereof not yet come, for I finde that the *deſtruction* of the *great Whore*, together with a *general view* of the *Bride*, the *Lambs* wife, and the *time* of her *Reign* with Chriſt, is diſcovered to *John* in the wildemeſs, that is, whilſt the Church as yet remains in her warfare, conteſting and ſtrugling with her enemies, Chap.17.1. *And there came unto me one of the ſeven Angels, which had the ſeven Vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgement of the great Whore, that ſitteth upon many waters*, verſ.3. *ſo he carried me away in the ſpi-*

rit

rit into the Wilderneſs: *John* is now in the Wilderneſs, and we read not a word of his removing his ſtation, till we come to Chap. 21. 9, 10. therefore I conclude the whole of the Propheſie from Chap. 17. 1. to Chap. 21. 9. (which diſcovers the great *Whore*, and her ruine, Chap. 17. 18. gives us a general view of the Bride, the *Lambs* wife, and her attire, and Chriſt her Husbands coming, and appearing to deſtroy her enemies, and marry his Spouſe to himſelf. Chap. 19. makes diſcovery, that before the *General Judgement* ſhall be a *thouſand years*, in which Satan ſhall be bound, and the Saints ſhall reign with Chriſt, Cha. 20. gives us alſo a general hint of the glory of this *thouſand years*, Ch. 21. v. 1. to 9.) was all of it revealed to *John* in the Wilderneſs, teaching us hereby, that before yet the Woman is got clear out of the Wilderneſs there ſhall be a full diſcovery of theſe things. But now the *full* and *particular glory* of the *New Jeruſalem*, the diſcovery of the *Bride* in all her *glory*, *John that* he might ſee that, hath his *ſtation removed* from the *Wilderneſs* to a *great* and *high Mountain*, Chap. 21. 9, 10. *And there came unto me one of the ſeven Angels, which had the ſeven Vials, full of the ſeven laſt Plagues, and talked with me, ſaying, Come hither, I will ſhew thee the Bride, the Lambs wife; and he carried me away in the Spirit to a great and high Mountain, and ſhewed me that great City the holy Jeruſalem, deſcending out of Heaven from God*, verſ. 11. *Having the glory of God*, &c. intimating thus much to me, that the time of *diſcovery* of this *glory* in the *brightneſs* of it, is not to be *expected*, till the Church is gotten *out of the Wilderneſs*, and become a *great Mountain* in the world. And ſometimes I have thought, that as the Lord doth, and will more and more every day, make diſcovery of thoſe things *John* had revealed to him in the Wilderneſs (the *Gentile* Churches being the Woman in the Wilderneſs) ſo that which *John* had

had revealed to him in the great and high mountain, he may have reserved in store for the Jews upon their coming in, who converted shall become a Great Mountain in the world.

These considerations have laid a restraint upon me as to this inquiry; yet this I shall do; leave with the Reader a Rule or two, which may be a help to him so far as to prevent many mistakes that otherwise will bee very apt to arise, whilst hee reads what very frequently is spoken in the Prophets, with a relation to this time.

1 *RULE*, That *the Prophets of the Old Testament*, prophecying to a people that lived under a dark Legal Administration, in which, things were veiled that stood under an outward temporal Covenant, I mean a Covenant for temporal things, as riches, long life, *&c.* as well as for spiritual, that were as yet children under age, trained up under a Schoolmaster, Tutor, Governor, who though they were in a way of learning (looking at a time to come wherein they should be more perfect Schollars) had as yet (for the bulk of them) attained but very little spiritual understanding in any thing; their senses being as yet exercised onely about the first rudements of Religion, and the first Principles of the Oracles of God; I say, *The Prophets speaking to such a people, are in their expressions to be looked upon, as rather accommodating themselves to the state of Gods people under the Administration and Covenant that then was, then speaking of things as they are in themselves, or were to be in the accomplishment.*

This speaking, by way of *allusion*, is clear, *Zach.* 14. (before quoted) *They shall go up from year to year*, verse 16. *alluding* to the going up of the twelve Tribes once every year to worship at *Jerusalem*, *to keep the Feast of Tabernacles*, alluding to that *Feast* in time of old.

old. So verſe 20. we read of the *Pots in the Lords houſe, the Bowls before the Altar*, verſe 21. of *ſacrificing and ſeething*, the expreſſions clearly alluding to the way and manner of worſhip that then was.

So likewiſe *Ezekiel* in the laſt eight Chapters of his Propheſie ſpeaks altogether by way of *alluſion* to the ſtate of things in *Iſrael*, and the way of their worſhip under the Old Teſtament.

That the main thing intended in thoſe eight Chapters, is the deſcription of the *New Jeruſalem*, appears,

1 From the *order* obſerved by the Holy Ghoſt, in laying it down, the things ſpoken concerning it, being brought in as an immediate conſequent of the Jews converſion, and the *battel* of *Armageddon*, both which things had been fully treat of in the three foregoing Chapters, *Chap.* 37, 38, 39.

2 By comparing with the deſcription we have of the *New Jeruſalem*, *Rev.* 21. 22.

Ezekiel.	Revelation.
Chap 40 2. *In the viſions of God brought he me into the Land of Iſrael, and ſet me upon a very high mountain, by which was as the frame of a City on the South.*	Chap. 21. 10. *And he carried me away in the Spirit to a great and high mountain, and ſhewed me that great City, the Holy Jeruſalem, deſcending out of Heaven from God.*
Chap. 47. 1. 2, 3, &c. *Behold waters iſſued out from under the threſhold of the houſe.*	Chap. 22. 1. *And he ſhewed me a pure River of water of life, proceeding out of the Throne of God, and of the Lamb,*
Verſe 12. *And by the River upon the bank there-*	Verſe 2. *In the midſt of the ſtreet of it, and of ei-*

of, on this side, and on that side, shall grow all Trees for meat whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the Sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine.	*ther side of the River, was there the Tree of life, which bare twelve manner of fruits, and yeelded her fruit every month; and the leaves of the Tree were for the healing of the Nations.*
Chap. 48. 35. *The name of the City from that day shall be, the Lord is there.*	Verse 3. *And there shall be no more curse, but the Throne of God and of the Lamb shall be in it.*

Now *Ezekiel* in *describing the New Jerusalem*, doth all along suite his expressions to that *Administration*, and the *capacities* of Gods people in those times, *not speaking* of things as they are in themselves, or were to be in the accomplishment, of which the whole of his Discourse is an instance. But to instance more especially in one thing, we have Chap. 41. a large *description* of a *Temple*, which he that reads, will hardly imagine to be the same *Temple John* speaks of, *Rev.* 21. vers. 22. *The Lord God Almighty, and the Lamb is the Temple of it*; and yet it is the very same, and no other, for *Ezekiel* Chap. 47. tells us of *waters* coming out of this house, verse 1. causing a *River*, verse 5. which *River* had on each side of it, *Trees for meat*, bearing *fruit* according to the Months, whose leaf was for *medicine*, verse 12. which very *River* is said, *Rev.* 22. 1, 2. to proceed from *the Throne* of God and the *Lamb*, interpreting clearly what we are to understand

ſtand by *Ezekiels Temple*, notwithſtnading all the meaſuring, the height, length, breadth, Chambers, Ornaments, &c. that we there read of (things ſuting their capacities to whom the Prophet ſpake) yet the *Temple* is indeed no other but the *preſence of the Lamb*, the *Throne of God* and the *Lamb*, which is the very *Temple* of the *New Jeruſalem*, Rev. 21. 22.

And as in theſe, ſo in many other places, where the *New Jeruſalems glory* is deſcribed by the Prophets, we have ſometimes long life intimated, *The childe ſhall die an hundred years old; as the daies of a tree, are the daies of my people.* Sometimes *building houſes, planting Vineyards* &c. as if the great *glory* were to lye in ſuch things, which is not ſo; but as *Ezekiels Temple* hath in *his deſcription* a great deal of outward bravery, ſuitable to ſuch a *Temple*, as their thoughts to whom he ſpake were moſt taken up with, yet is in a *word interpreted* in the *Revelations* to be *another* manner of thing, viz. *the Lamb*, and *his Throne*, ſo theſe things are ſpoken rather by way of *condeſcention* to their weakneſs, who ſtanding under an outward Covenant, in which ſuch things were promiſed, were exceedingly pleaſed with things of this nature, looking much at them, making a greater account of them, than as the things in themſelves are, or will appear to be, when this day ſhall come.

2 RULE, That the coming of Gods people out of *Babylon*, building the ſecond Temple, and *Jeruſalem*, being all an eminent Type of the thing I am ſpeaking of, therefore *in ſome Scriptures* where we read of *this glory*, under that deliverance as a Type, *we are to look upon ſome things to have their fulfilling then in the Type, ſome others to be fulfilled for time to come in the Antitype.*

To *this Rule* appertain not a few places in the Prophets, eſpecially in *Haggai*, and *Zechary*, who *prophe-*

fied upon *the coming* out of *Babylon*, and at *the time the second Temple was building*, as *Hag.*2.6,7,8,9. the Prophet hath *reference* to *the second Temple* as a *Type*, which he calls *the latter house*, v.9. but whilst he speaks of *shaking Heaven & Earth, the desire of all Nations coming*, and thereupon the glory of the *latter house* to surpass *the glory of the former* built by *Solomon*, in all these things it hath *relation* (as in our former Discourse hath been proved) to the time of *Christs second coming*, and *the state* of *the new Jerusalem*.

So also in *Zechary*, where we have several Prophesies concerning *Jerusalems* being built, *Chap.*1. *chap.*2. *chap.*8. some things had their *fulfilling* then, in that *Jerusalem*, which was afterwards built by *Nehemiah*; as when it is said; *Jerusalem should again be inhabited as a Town without wals, for the multitude of men and cattel therein*, Chap.2.4. *There should be yet old men, and old women dwel in the streets of* Jerusalem, *and the streets of the City should be full of Boyes, and Girles, playing in the streets thereof*, chap.8.4.5. which things were afterwards fulfilled, *Jerusalem* betwixt *Nehemiahs* time, and the time of *Christs coming* being inhabited again, and grown *populous*, which when *Zechary* Prophesied was but a *ruinous heap*; or in case these things are to be *extended* further, to the *time* of *the New Ierusalem*, we are to interpret them according to our *first Rule*; but now there are other things, as *many Nations being joyned to the Lord in that day, becoming his people, and the Lord himself dwelling in the midst of them*, chap.2. 11. *The coming of many people, and the inhabitants of many Cities*, and the *Inhabitants of one City saying to another, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts*; yea, *many people, and strong nations coming to seek the Lord of Hosts in* Jerusalem, *and to pray before the Lord*, chap.8.20,21,22.

These

These things *relate* to *the time* of the *New Jerusalem*, yet so as we must also interpret the Prophets manner of speaking, and setting forth these things according to our *first Rule*.

3 RULE, That as the Gospel Administration (which was when the Prophets wrote to come) was to be a very considerable step towards *the glory* of *the new Jerusalem*, things being under it to make a great advance in Spirituals, in comparison of what then they were; by reason whereof a beginning, or a peeping forth of *new Jerusalems glory*, should be held forth in that Administration; *Hence we are to look upon some places in the Prophets where this glory is spoken of, as relating in part, and in some things to the state of the Church under the Gospel Administration that now is, but to have a more special relation in regard of the Prophets scope, to the state of the New Jerusalem, which is yet to come.*

This is clear from the Scriptures before mentioned, *Isa.* 54.13. *All thy children shall be taught of the Lord*, Jer. 31.34. *They shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord*; which places (as I have said) have an accomplishment in part at present, but for their fulness, they look to the time of the *New Jerusalem*, which is yet to come.

So *Ezek.* 43.10,11. *Those that are ashamed of their abominations shall have the form and fashion of Gods house shewed to them*; and chap 44.10,11. *The Levites* that *went astray* when *Israel went astray*, are *laid by* in the special acts of *Gods worship*; but v.15,16. they that *kept* their *charge* when the rest went *astray*, are *imployed* in the *service* of Gods Sanctuary and Table; which things (in a spiritual way) God hath fulfilled, and is daily fulfilling to his people, under the present Administration, though yet the general scope of this Prophecy (as before) looks to the time of the *New Jerusalem*.

By these few examples under each rule, we may be able to judge of many others of a like nature, which will in reading offer themselves to us.

4 *The Effects.*

1 *Effect.*

Terror.

Vers. 18. *And there were voyces, and Thunders and Lightnings, and there was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake, and so great.*

The *great voyce* from the *Throne* upon the *seventh Angel* pouring his Vial forth fills the whole world with *terror*. In the Air are heard most dreadful astonishing thunderings and lightnings, fearful affrighting voyces, through the sound of the Trumpet, (*Mat.*24.31. 1 *Cor.*15.52.) houlings, screechings, lamentings of Devils, whose torments now begin; the time being come. The Earth is terribly moved, and ready to be rent in peeces, with a horrible shaking, upon the appearing of the Lord, as Mount *Sinai* shook and quaked greatly, when the Lord descended upon it, *Exod.*19.16,17.18. hereby the whole world is filled with trembling; now do the Tribes of the earth mourn, mens hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of Heaven are shaken.

2 *Effect.*

Ruin.

Wherein we have,

1 *A particular List of the things ruined,* which are;

1 The

1 The *Great City.*
2 The *Cities of the Nations.*
3 *Great Babylon.*

Verſ. 19. *And the Great City was divided into three parts, and the Cities of the Nations fell; and great* Babylon *came in remembrance before God, to give unto her the cup of the Wine of the fierceneſs of his wrath.*

Setting aſide the Dragon, who was the principal ſtickler in encouraging and gathering together that Rout and Multitude, who from all parts of the world come up to the battel of the great day of God Almighty, whoſe puniſhment is paſſed over here, but particular mention is made thereof, Chapter 20. there ſeems to be three ſorts of enemies, who ſhall gather together at this day.

1 The *Popiſh Crew.*
2 *Mahumetans.*
3 Some *Kings of the Earth*, neither *Papiſts*, nor *Mahumetans.*

The firſt ſtand under the Banner of the *Beaſt*, The two laſt being one in this, that neither pretends to ſtand up for Chriſt, as doth the *Beaſt* (who ſhall at this day by the ſubtlety, Miracles and counterfeit holineſs of the falſe Prophet, be marvellouſly blinded, being made to beleeve his cauſe to be quite contrary to what indeed it is) but coming forth upon the account of ſome carnal reſpects, or worldly intereſts, yet mixed with malice (which is natural to all that are of the Serpentine ſeed) againſt the Saints, are both comprehended under that of the Kings of the earth, *Rev.* 19. 19. *I ſaw the Beaſt, and the Kings of the earth.*

Daniel, Chap. 7. deſcribes them otherwiſe (though not much differing) calling the firſt (as here) the *Beaſt*,

which I have ſhewed to be the *Roman Monarchy*, as governed by *Antichriſt*, the *little Horn*; the other, the reſt of the *Beaſts*, verſ 12. noting other worldly powers, who ſhall joyn hands at this day with *Antichriſt*, or the *fourth Beaſt*.

Now that *Antichriſt*, with other Kings of the earth, as his adherents, ſhall at this day make one Head, to oppoſe the Saints, is without queſtion, but yet perhaps it may be thought ſufficient proof hath not (from what hath been ſaid) appeared to evidence that the *great Turk*, or the *Mahumetan party* ſhall joyn with the reſt, or ſhould be comprehended under that of the Kings of the earth.

Now although no leſs can be thought, when the Holy Ghoſt ſpeaks in ſuch general termes, verſ.14. *The Kings of the earth, and of the whole world*, than that the *Turk*, who poſſeſſeth a *great part of the world*, ſhould be included, yet (that the ſenſe of the words may be more clear) I ſhall from other Scriptures prove that the *great Turk* ſhall have a hand, yea a deep one too, in this deſperate ingagement.

Not much to inſiſt upon (becauſe I would not bee prolix) the gathering together of *Gog* and *Magog*, ſpoken of in *Ezek.*38.39. which divers worthy men, and not without giving good reaſons for it) interpret the *Pope* and the *Turk*, which gathering together, that it is the ſame with that at this day, the ſeveral circumſtances of the place do evidence, as will appear to him who ſhall compare the battel of *Gog* and *Magog*, with this of *Armageddon*; and not (as ſome) that ſpoken of, *Rev.*20.8,9. which mentions no battel, as doth *Ezekiel*; nor will that agree to the time of the *Jews* delivery (which *Ezekiel* is clear in) but rather ſhould be a *thouſand years* after; neither can there (the *General Judgement* immediately inſuing thereupon) be any allowance of time, either to bury *Gog's* dead,

dead, or for a *glorious ſtate of the Church* here on earth; both which *Ezekiel* ſpeaks punctually unto; yet well may thoſe, *Rev.*20. being ſuch of the ſeed of old *Gog* and *Magog* as ſhall ſurvive the *thouſand years*, and ſhall at the end thereof (upon the Devils letting looſe) act againſt the Saints, as their Fore-fathers did, retain the names of their Anceſtors *Gog* and *Magog* ſtill. But to paſs this, I take it, thoſe places (which are not a few) in the Old Teſtament, where mention is made of the *rage of the Aſſyrian* againſt *Iſrael*, have a ſpecial *reference* to the thing I am now in proving, for whereas the *Turk* doth at this day poſſeſs *Chaldea*, *Meſopotamia*, with ſuch other Countries, as did anciently belong to the *Aſſyrian Monarchy*; ſo do I conceive what the Prophets oft hint at, as touching the *Aſſyrians* invading *Iſrael* with his Armies, to be rather *Typical* of what ſhould be in the laſt dayes, acted by his *Succeſſor* the *Turk*, than a plenary *fulfilling* of thoſe *Propheſies* by any *Invaſions* of the *Aſſyrian*, in, or about thoſe times, *Iſa.*30, 31. *For through the voyce of the Lord ſhall the Aſſyrian be beaten down*; Which Text, although I deny not, but it had a *typical* accompliſhment in the dayes of *Senacherib*, yet doth not that anſwer the ſcope of the Chapter, which it is manifeſt looks to the laſt dayes, and how the 30, 31, 32, 33 verſes agrees to what we have formerly ſpoken, as touching *Chriſts coming* at the battel of *Armageddon*, will be clear to him who ſhall but compare ſundry places which upon that occaſion I have opened before with this.

As for that of *Micha*, *Chap.*5.5. *This man ſhall bee the peace when the Aſſyrian ſhall come into our Land*; It cannot be interpreted as having *reference* to any other but *Goſpel-times*, long before which the ancient *Aſſyrian Monarchy* was ruined. And would you know what *time* of the *Goſpel* it hath *reference* unto? why the *laſt time* of all, *viz. The time of Chriſts coming*, and ſecond appearing, verſ.4,5,6.

The

The like we have, *Isa.*7.8. *Zach.* 10. 10, 11. with many other places, which would be too tedious to insist upon.

Having thus found the *parties* who shall at this day bee gather together to oppose the *Saints* which march under *three distinct Banners.* 1 The *Banner* of *the Beast*, or *Roman power* governed by *Antichrist.* 2 The *Banner* of *the Turk*, or those of *the Mahumetan Religion.* 3 The *Banner* of some *earthly Kings* and *Potentates*, Adherents to the other two, yet neither *Papists*, nor *Mahumetans.*

I come now to make application hereof to the words, which notably set forth, and that distinctly the ruine of either party.

1 *The great City is divided into three parts.* By *Great City*, we are not to understand *the City Rome*, which fell before under *Vial* 5. But *the whole power of the Beast*, or *Antichrists Kingdome*, for so is the word used, *Rev.*11.13. *The same hour there was a great Earthquake, and the tenth part of the City fell*, i e. *One of the ten Horns, or the tenth part of Antichrists Kingdome* fell upon *the Witnesses* rise. Now the *dividing* of *the Great City*, notes the downfall and ruin of *his whole Kingdome*; for a *City divided*, or *rent* peece from peece, by some terrible shaking, or earthquake *cannot stand*; And *this division* being into *three parts*, notes a *full* and *perfect ruine*, three being a number of perfection. Now is *the Beast slain, his body destroyed*, and given to *the burning flame*, Dan.7. *Now the Beast and false Prophet, both are cast into the Lake of fire burning with brimstone*, Rev.19. *Now those who worship the Beast, and his Image, and receive his mark in their fore-heads, or in their hands, drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and are tormented with*

with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb. And the ſmoak of their torment aſcendeth up for ever; and they have no reſt day nor night, who worſhip the Beaſt and his Image, and whoſoever receiveth the mark of his name, Rev. 14.

2 The *Cities of the Nations fall, i.e.* ſuch Nations as come in to the *help* of the *Pope* and *Turk* at this day, their Royal Cities, Regal Seats, Fortreſſes and places of ſtrength are overthrown. Now are the Thrones of Kingdoms overturned, and the ſtrength of Kingdoms of the Heathen deſtroyed, *Hag. 2.22. This is the day of Gods controverſie with all Nations, when the ſlain of the Lord ſhall be from one end of the earth, unto the other*, Jer. 25.30,31,32,33.

3 *Great Babylon comes up in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.* Now by *Great Babylon* we may not underſtand the *City Rome*, which fell under the *Fifth Vial*; nor is it weight enough againſt our Reaſons there laid down, to ſay that the *City Rome* is *ſpiritually called* by the *name* of *Great Babylon*, in this Book, unleſs it could be proved that the name in a ſpiritual ſenſe is appliable to no other City, or thing, but *Rome* only.

Nor may we ſecondly, underſtand *Antichriſts Kingdome in general*, for that is ſet forth by the *Great City*; and it is not a thing probable, having once expreſſed it, and being gone to another Head namely, *The Cities of the Nations*, that the Holy Ghoſt ſhould yet afterwards come over with it again. Yea how improper would it be to ſay of the Kingdom of the Beaſt, that it came now in remembrance before God, which peece by peece had been pulling down, and deſtroying throughout all the *Vials*.

As therefore *three ſorts* of Enemies combine together at this day, the doom and downfall of *two* of which, we have

have ſeen already; ſo is the *ruine* of the *third*, namely, the *Great Turk*, with *Conſtantinople* his Royal City, or Seat of Reſidence here ſet forth by *Great Babylons* coming up in remembrance before God: And in this opinion I am not alone, (*Brightman*) a man of no little worth and eſteem, having aſſerted it before me.

And truly the *Turk*, being, as hath been made appear, ſo *conſiderable* an Enemy in this laſt ingagement, it is not probable that his *puniſhment* ſhould either be paſſed over in *ſilence*, or named in the *general* only, which if it be not contained in theſe words, is ſo.

Withall there will be the ſame reaſon at this day, when the *Turkiſh* Seat ſhall be as *infamouſly* famous for *oppoſing*, and *oppreſsing* the *Jews*, as *Antichriſts* hath been, or now is, for perſecuting the *Chriſtians*, that in a figurative ſenſe the name of *Babylon* (the oppreſſing City of Gods people of old) ſhould be applied to it, as now it is to the Seat of the Beaſt; yea if of the two one may claim a greater title to the name than the other, the claim of this day will fall to the *Turk*, who by poſſeſſing the cruel and perſecuting qualities of *Babylon* of old, towards Gods people ſhall make his claim equal with Antichriſt; and by how much he hath not the qualities only, but the Lands and Territories of the *Babylonian Monarchy* that was now in his clutches, his claim will be the greater.

And indeed to me it is evident that *thoſe things* that concern the *deſtruction* of *Babylon*, mentioned ſo oft in the Prophets, which in the ruine of *Babylon* of old (the Type) neither had, nor could have their accompliſhment, though they have a reſpect to the *Turk* and *Antichriſt* both, yet more *eſpecially* to the *Turk*, as the *principal Antitype* of that *Type*, as is clear, *Iſa.* 14. for the *Babylon* there ſpoken of, is that *Babylon* which ſhall be an oppreſſing City to the *Jews* (for which reaſon they triumph over

over it in its deſtruction, verſ. 4, 5, &c. and this at the time of their laſt reſtauration, which is yet to come, as is manifeſt in the three firſt verſes, which can be meant of none ſo properly, as the *Great Turk* ſitting in *Conſtantinople*.

And as a *further Reſtauration* ſeems to be promiſed, and foretold, *Jer.* 50. 45. then meerly the coming out of *Babylon* of Old, when *Judah* only, and not (as here) *Iſrael* and *Judah* together, came up to ſeek the Lord; ſo by the ſame reaſon we are to look after the ruine of ſome other *Babylon*, then meerly *Babylon* in the Letter, which *Babylon* muſt be ſuch too, as ſhall at this day ſtand in the way of the *Jews* return, and be an enemy to them; and this can be more fitly applied to none than to the *Turk*.

And notwithſtanding the *Turk* received a notable blow under the former *Vial*, by means of which a door was ſet open to the *Jews* to recover their own land; yet becauſe *Conſtantinople*, his chief City was not thereby deſtroyed, therefore in reſpect of the wrath of God, poured out upon that at this day, it is here ſaid, *Great Babylon came now in remembrance before God*; which words very fitly agree to the *ruine* of *Conſtantinople*, but are not *applicable* either to the *ruine* of *Rome*, or the *Kingdome* of the *Beaſt* in *general*, both which came up into *remembrance*, and had been *actually puniſhed* before this day.

2 *The Inevitableneſs of this Ruine.*

Verſ. 20. *And every Iſland fled away, and the Mountains were not found.*

Iſlands and *Mountains* are places of *refuge*. Men in times of commotion, flye to theſe for ſhelter, as being ſafer in them than they can be elſwhere. Now that which

to

tome is a notable confirmation that the words are in this ſenſe to be underſtood; I find the Prophets in other places (which relating to this very time, ſerve as a Comment upon the Text) intimating that men ſhould at *this day* either be *ſecure* by reaſon of ſuch *ſhelters*, or flye to ſuch places for *ſhelter*, Ezek. 39.6. ſpeaking of the *Effects* of the *Battel* of *Gog* and *Magog* ſaith, *I will ſend a fire in Magog, and among them that dwell careleſly in the Iſles*, as noting, that ſome ſhould at this day think themſelves *ſecure* by being in *Iſles*, places of *refuge* and *ſhelter*. The Prophet *Iſaiah*, Chap. 2.21. ſpeaking of the day wherein *God will ariſe to ſhake terribly the earth* (the ſame with that ſhaking, *Joel* 3.16. *Hag.* 2.6,7. 21,22. tells us that ſome *at that day for fear of the Lord, ſhall flye to the clefts of the Rocks, and to the tops of the ragged Rocks*; noting men ſhall ſeek *ſhelter* from ſuch places of *refuge* as the *Rocks* of *Mountains* are. But ſo *inevitable* ſhall their *ruine* be, that notwithſtanding men may flye for *ſhelter* to their outward *Refuges*, thinking themſelves ſecure by reaſon of them, yet ſhall all their *refuges* and *ſhelters* prove no *ſhelter* againſt this *ſtorm*, for *every Iſland ſhall flye away, and the Mountains ſhall not be found.*

3 *The Greatneſs of it.*

Verſ. 21. *And there fell upon men a great hail out of heaven, every ſtone about the weight of a Talent.*

The *Hail* from *Heaven* denotes the more *immediate* judgements of God, which ſhall fall on his enemies at this day; and there may be an *alluſion* to the *deſtruction* of the *Canaanites* by *great Hailſtones* from Heaven, *Joſh.* 10.11. The greatneſs of the Hailſtones, *each being about the weight of a Talent*, notes the

judge-

judgements God will inflict at this day, to be the *heavieſt* and moſt dreadful that can be, a *Talent* of all *weights* being the *greateſt*.

3 *Effect*.

Blaſpheming of God.

And men blaſphemed God, becauſe of the plague of the Hail, for the plague thereof was exceeding great.

The *Eaſt* lived a *Blaſphemer*, now he *dyes* a *Blaſphemer*, and goes *blaſpheming* to the *Lake of fire burning with brimſtone*, whither the juſt *judgements* of God (which when they cannot reform ſinners on earth, caſt them to Hell) have now brought him.

And this is the concluſion of this great day, as it reſpects Gods *Enemies*, which to their woe they ſhall find and feel to be a *black*, *diſmal*, and *fatal day*, though but the beginning of it, as it reſpects the Saints and people of God, to whom it ſhall be the moſt *glorious*, *joyful*, and *lightſome day* that ever they beheld; When God *ſhall wipe away all tears from their eyes, and there ſhall be no more curſe, but the Throne of God, and the Lamb, and his Servants ſhall ſerve him. And they ſhall ſee his face, and his name ſhall be in their foreheads.* And this is that *New Jeruſalem* coming down from God out of Heaven; the hope of which, let it *puriſie our hearts even as he is pure.* Let us alwayes have our *loyns girded about*, our *lamps burning*, and we our ſelves like unto men that wait for the Lord, looking earneſtly unto, and breathing after that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, who *once was offered to bear the*

the sins of many, and unto them that look for him will he appear the second time without sin to salvation. When *he that now overcometh shall be made a Pillar in the Temple of his God, and he shall go no more out*; And Christ will *write upon him the Name of his God, and the Name of the City of his God, which is* New Jerusalem, *which cometh down out of Heaven from his God, and he will write upon him his new name. And those that do his Commandements shall have right to the Tree of Life, and enter in through the Gates into the City, when without shall be Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth, and maketh a lie.* Which things he hath sent his *Angel to testifie in the Churches, who is the Root and Off-spring of* David, *and the bright and morning Star*; Who also himself saith, *Surely I come quickly.* Amen. Even so, *come Lord Jesus.*

The Reason of the Order observed in pouring forth the VIALS.

THe *Beast* having now for a long time *trampled under foot* the holy City, *blasphemed God*, his *Name*, and *Tabernacle*, and them that *dwell in Heaven*; and exercised his utmost *rage* and *cruelties*, against all *those* who holding the *testimony* of Jesus, could not be brought to *worship him*, his *Image*, or receive his *Mark* in their *fore-heads*, or in their *hands*; and being in all these his insolent and outragious practices *animated*, yea *assisted* by the *Kings* of the earth, subjecting themselves to him, and giving their strength, power, and Kingdome to the Beast, Christ (as able no longer

longer to *hear* the *Blasphemies*, and *behold* the *rage* and *cruelties* of the *Beast*, with all the *determined time* of *redeeming Sion*, *avenging* the blood of his Elect on those that dwell on the earth, *judging* the *Beast*, *casting* down his *Thrones*, and *taking* the *Kingdome* to himself, being come) without delay now *rouseth* up himself, and in his wondrous *zeal*, his *power*, and *greatness* marcheth forth, to *judge* the great *Whore*, *destroy* the *Thrones* of Kingdoms, take *possession* of the Kingdoms of this world, and subject them to his own righteous Scepter.

But finding upon his first Rise, that *two* of his ancient and principal Rights had been *long invaded*, and laid waste by the Enemy, namely, *The glory of his Priesthood upon earth, and the exercise of his Kingly Power and Prerogative in his Churches*; the *first* by the *putrified* and filthy stinking *puddle* of *Romish Doctrine*, which instead of exalting that Righteousness alone in Justification, which is pure, perfect, heavenly, did establish a righteousness which was earthly, impure, full of filthy dregs, out of which one poysonous root, were grown up innumerable Idolatries, *viz.* the *Mass*, *Purgatory*, *Indulgences*, *Invocation* of *Saints*, *Penance*, *Pilgrimages*, *Monkish life*, *&c.* by which the *glory* of Christs *Priestly Office* was veyled, the precious *truth* of the *Gospel* perverted, and Souls instead of bread of Life, fed continually with nothing but *poyson*. The *second*, by that *Tyrannical power of Antichristian Discipline*, which to satisfie the pride, and accomplish the designs of an ambitious aspiring Hierarchy and Clergy, is established in such a way, that all, both small and great, must submit to it, its Decrees, and Impositions, and in token of *subjection* receive some *mark in their right hand*, or in their *foreheads*, which in case of *refusal*, they are thereupon *Excommunicates*, who must neither buy nor sell, hereby *trampling under foot* the Kingly power of Christ,

ſnatching his Scepter of love and meekneſs out of his hands, and inſtead thereof lifting up a rod of Iron.

Chriſt *ſeeing* this, that through the *rage* and *inſolency* of the Enemy, the *ancient bounds were broken down, and Sion lay plowed as a field*, he makes it his *firſt attempt*, being riſen, to *recover* his *own* again; and becauſe it was of greateſt concernment (being that Salvation depended upon) to pluck off the *veil* from his *Prieſtly Office*, and to *confound* that *Doctrine* which had ſet up an *Idol-god* for a *Saviour*, and an *Idol-worſhip* inſtead of the *worſhip* of the *true God*; Chriſt therefore as his *firſt* work, *ſhakes* to peeces that *rotten earthly Doctrine*, with the ſeveral *Idolatries* growing upon it, which had juſſled him out of his *Prieſtly Office*, openly hereupon proclaiming himſelf to be only High Prieſt and Mediator, and ſalvation to be had in him alone; and this is done by the *firſt Vial*, which is poured out upon the *Antichriſtian earth*, *i.e.* the groſſer parts of Popery.

Yet becauſe the *Kingly Office* of Chriſt was *ſtill invaded* by an Antichriſtian *Lording Diſcipline*, who under pretence of *ruling* for Chriſt, and exerciſing his *Kingly* power, did in all places make *havock* of the *Saints*, *perſecuting* them as *evil doers*; Chriſt therefore makes it his next work *to recover* his abuſed *Scepter* into his own hands again, which to do, the *ſecond Vial* is poured out upon *the Sea*, namely, the Antichriſtian Diſcipline.

Chriſt having now *regained* his own (as a puiſſant and noble Conqueror, who being firſt unjuſtly invaded, contents not himſelf to recover his Rights, but takes this opportunity to invade his enemies) makes an *invaſion* upon the Dominions of his enemies; and becauſe the Kings of the earth had lent their aid and aſſiſtance to the Beaſt, by whoſe power and ſtrength given up to the Beaſt,

Beast, the *blood of his Saints* had been spilt in every place, therefore to *avenge* the *blood of his Saints*, he begins the Quarrel with them; and so the *third Vial* is poured out upon *the Rivers and Fountains of Waters*, that is, upon some particular States and Kingdomes, and upon the Heads of these, namely, Kings and Statesmen.

And here, with the pouring forth of this *third Vial*, the *Stone cut out of the Mountain* spoken of, *Dan.*2. (which breaks in peeces the Great Image) begins *to smite*, the design of Christ in the two first Vials, being not so much to break the great Image, as first to recover his own in order thereunto.

Here also the *Ancient of dayes*, Dan.7. begins to *sit*, and to *cast down the Thrones* of the fourth Beast.

Christ having now won the *Out-shifts* and *Suburbs* of his grand Enemy, he next (that the blow might come closer, and fall yet heavier) *invades* him in his *principal street*, which for many Ages together was the *strength* and *glory* of the *Beasts* Kingdom; this is the *work* of the *fourth Vial*, which therefore is poured out upon the *Sun*, that is, the *German* Empire, or House of *Austria*.

The *Thrones* of the *Beast* being *cast down*, his *Sun darkned*, and Christ *going onward* upon his march, his heart filled with *Vengeance* for the sake of his people; the remembrance of the *blood* of his *Saints* poured out like water in every place, through the continual Instigations, Commissions, and authority of the *Roman Beast* comes now so fresh into his mind; and the cry thereof is so loud in his ears, that he can no longer forbear; giving her in requital, *blood* to *drink*, who hath made it her delight to *drink* her self *drunken* with the *blood* of his *Saints* and *Martyrs*; he therefore next with a *swift* and *high hand* bends his march to the *Seat* of the *Beast*; the City *Rome*, upon which the *Fifth Vial* is poured out.

Rome being *destroyed*, and made a *ruinous heap*; and the *appointed* time being *now come*, in which Gods *ancient* people the *Jews* are to come up to their own Land; which being at the present in the hands of the *Great Turk*, who with all his power will oppose their claim, and endeavour to keep them out of possession, that therefore a *door* might be set *open* for them, the *Sixth Vial* is poured out upon the *great River Euphrates*, *i.e.* the power and multitude of the *Turk*.

Christ having hitherto been *breaking his enemies* by *parts*, and *nothing* being *wanting* but the *crowning victory*, to make him *absolute King* and *Monarch* of the *world*; in *order* therefore unto the *pouring forth* of the *Seventh and last Vial* (when Christ is to take possession of the Kingdome given to him by his Father, and to bee exalted as the great and only Potentate, King of Kings, and Lord of Lords) we have *two things* as principal.

First, A *General Rendezvouz* of all the enemies of Christ into one Body, fit to be cut off.

Secondly, The *Personal coming and appearing of the Lord Jesus Christ*, to make dispatch of his enemies, and to set up his own Kingdome.

Things being thus in *a readiness*, we have the *pouring forth* of the *Seventh and last Vial* into *the Air*, a universal subject, which *ushers* in with it the *subversion* of *all* Christs enemies; the *Beast* (*Antichrist*) being hereupon *slain*, his *body destroyed*, and *given to the burning flame*; *The rest of the Beast*, i. e. all other worldly powers, *have their Dominion taken away*, and the *Great Dragon the Devil*, is *bound*, and *cast into the bottemless Pit*, and there *shut up* for *a thousand years*; *And now are the Kingdoms of this world become the Kingdoms of the Lord, and of his Christ, who shall reign for ever and ever.* Amen.

A Table of the chief things contained in this TREATISE.

The First Part.

THe Coherence of the words, with the explication of the Text, P. 1. to 4

Doct. *It is an especial duty lying upon the Saints to attend unto, and be active in the* work *or* works *of their* Generation. Page 4

Shewed,

1 *What* Generation-work *is, and how the same is different from those common duties which lye upon Saints as Saints, and the special duties of a Saints calling, station relation, or present condition,* p. 5, 6, 7, 8

2 *That Saints in their several Generations have ever had their peculiar works, as is proved by a line drawn through the several generations from the beginning downwards unto our times,* p. 9. to 14

3 *That it is a matter of great concernment for a Saint to attend to the* work *of his* Generation, *as appears.*

1 *God by his dispensations calls aloud for it,* p. 14

2 *Generation work is of all others the greatest work, and a neglect herein the greatest sin,* p. 15. to 20

3 *In doing the work of our Generation, we are most serviceable to the design of God that is on foot in the age we live in,* p. 20

4 *God hath choyce distinguishing mercy for that man that follows him in the work of his Generation, as,*

1. *God will overlook many failings in that man,* p. 21

2. God will ſtand by that man and never leave him, ibid.

3. God will own that man in caſe he live thereto in the work of the next Generation, ib.

4. God will provide a hiding place for that man againſt thoſe ſtorms which may fall upon the Generation he lives in, that is active in the work of his Generation, p. 22

5. God will reveal his ſecrets to ſuch, ib.

6. God hath peculiar honor wherewith he will crown ſuch, p. 23

5. Neglect of Generation work expoſeth a man to many danger, as,

1. Danger of loſing Gifts and Talents, ib.

2. Danger of loſing communion with God p. 24

3. Of being laid aſide by God. p. 25

4. Of ſtumbling at the work of the Generation, and all the diſpenſations of God about it, p. 27

5. Of being blinded in or ſhut out of the work of the next generation in caſe he ſhould live to ſee it. ib.

6. Of becoming an Apoſtate, and an open enemy to the truths of God, p. 29

4 Wherein lies the work of the preſent Generation? which is reſolved

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Generation-

Generation-work:

OR,

AN EXPOSITION

Of the Prophecies of the

Two Witnesses,

From the 11, 12, and 14 Chapters of the *Revelations*.

Shewing yet farther, what the designs of God abroad in the world, may in all likelihood be at this present day, and in the dayes near approaching.

To which is added, *A Key to unlock the Mystical Numbers of* Daniel *and the* Revelations; *tending to resolve this Great Question,* How long shall it be to the end of Wonders?

The Third and last Part.

By John Tillinghast, *Minister of the Gospel.*

Isa. 26, 20. Come my people, enter thou into thy Chambers, and shut thy doors about thee; hide thy self as it were for a little moment, until the indignation be over-past.

21. For behold the Lord cometh out of his place to punish the Inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

LONDON, Printed for *Livewell Chapman*, at the Crown in Popet-head-Alley, 1655.

To his Highneſs the Lord Protector of the Commonwealth of *England*, *Scotland*, and *Ireland*.

MY LORD,

IT is an Apocryphal ſaying, but yet a true one, *Truth is greateſt of all*: thoſe who have others in Subjection unto them, are themſelves to become Subject to it. We yeeld up our outward man to men, and they can command no more, but Truth commands our inwards.

This *glorious Truth* dwels not in the *wiſdom of the wiſe*, nor in the *godlineſs of the godly*, nor in any *creature-impulſions*, though ever ſo forcible, which have no rule but their own; but in the *bleſſed word alone*; where truth hath pitched its Tabernacle; and the way to be acquainted with it, is through the help of the Spirit of Truth, unſealing the Book, opening our underſtandings to underſtand the Scriptures.

The *knowledge* of this Truth, The great Revealer of ſecrets hath thought good to impart to his people, not *all at once*, but by *degrees*: and ſo the ſeveral ages of the Church have had their ſeveral manifeſtations of truth; a peece of truth coming forth in one age, a peece more in the age following, a peece more in the age following that: God thus by degrees enlightning his people, as they are able to bear it; who, ſhould the Sun riſe upon them all at once, would be dazled, not enlightned.

As the *workings of the myſtery of iniquity* on the one

hand, or *Gods dispensations of providence* on the other, have risen higher in any age, to have also *Gods dispensations of truth*, to the end, his in every age might from principles of truth, be led up to *renounce* the one, and *own* and imbrace the other.

Hence, those things which later ages look upon as low and *poor things*, not worth contending for, were *great things* in former ages, because the Truths of *that age*: And contrariwise, those things which former ages could not have born with, had they been revealed, may be the necessary discoveries of ages since, because the Truths of *these times*,

Hence likewise it is a manifest *with holding the truth in unrighteousness*, and a declaration to the world of a compliance with Antichrist, to confine, either by penal Laws, threats, or practices, the people of God in *this age*, to the Truth or Truths of the *former age*. Yea those that love the Truth ought not to suffer themselves for love or fear of men in this case to be confined. Had the people of God in the age before us contented themselves to have preached the precious truths of *Christs Priestly Office*, and out of obedience to the Wills and Commands of the then Ruling Powers surceased any farther enquiry, how had the blessed Truths of Christ, as *King in his Churches*, been discovered? If Christ hath yet *farther* and *higher Truths* to make known, and the dispensers of truth shall suffer Bonds to be laid upon them, how shall *the will of God* at this day in the revelation of truth be performed?

The wisdom of a Christian man who would serve God in his Generation is to enquire into the particular *Truth of the age* he lives in; for it is a thing much more acceptable to a Friend, when he hath some great design in hand, to serve him in that, than to serve him in another things but he that neither knows his friends mind, nor his design, cannot serve him in it. The

The *Truth of the age*, although the matter of it is to be looked for in *the Word*, and no new thing contrary thereunto to be admitted, (the word without any additions being compleat in all knowledge, able to make the man of God perfect, throughly furniſhed unto all good works; and if there appear to us to be a defect in this thing or that, the defect is in our underſtandings, not in the word) yet in regard the word hath no where told us that the revelation of this truth belongs to this age, the revelation of that, to that; We are therefore by ſome *other Rules* to make up a judgement, which amongſt the manifold truths of the word, is the *Truth of the age* we live in. Now among many I could name, thoſe which I judge the ſafeſt are,

1 *An obſervation of the time*, and a comparing therewith the Prophecies relating to that time.

2 The *diſpenſations of the age*, Gods truth, and his workings going together.

3 The *general oppoſition that is made by men of the world*, carnal Profeſſors, yea Saints themſelves (ſo far as they have eſpouſed a ſinful or worldly intereſt) againſt this or that truth: for it is a thing of univerſal obſervation, that the moſt oppoſed truth in any age, hath ever been the truth of that age.

Neglect of looking into this Truth of the Generation, is that *fatal Rock* upon which many worthy Inſtruments in all ages have ſplit themſelves; and ſhould ſearch be made after inſtances of this kind, the names of not a few might be produced, who did run well at firſt, and were lights and helps to others, yet after all, have concluded, like the bright Sun ſetting in a cloud.

That the great truth of *Chriſts Kingdom over the world, judging the Beaſt &c.* is the truth of this Generation, is ſo manifeſtly clear, (the former Rules, with others of a like nature being ſeriouſly conſidered) as that it

would be but an adding light to the Sun, here to give demonſtration of it.

It being ſo; I ſhall take the boldneſs (craving leave a while not to know your power or greatneſs, nor any private or perſonal engagements, (which yet I remember with thankfulneſs) having begged it of the Lord, and it is ſtill my requeſt, that neither fear nor favor might make me unfaithful in the diſpenſation of truth according to my talent) to be plain with your Highneſs, not in mine own behalf, nor in the behalf of any party at this day in *England*, whom to gratifie in a caſe of this nature, is a thing my ſoul deſires to abhor, for he that pleaſeth men, cannot be the ſervant of Chriſt; but in the behalf of that cauſe, which my heart is inwardly perſwaded is Jeſus Chriſts, to whom I could not be faithful, ſhould I now be ſilent; having this hope, *that that heart which once had in it ſuch a flame of love to the cauſe of Chriſt, and was ſo zealous of the work of God in the world, and againſt the Beaſt, as that thereby many were provoked, cannot but yet have ſome ſparks of this holy fire alive in it; and that there is yet in your Highneſs an ear to hear what the Holy Spirit ſaith in the word*, if ſo be the ſound be certain and diſtinct, tho but a Child blow the Trumpet Or if not, yet that herein I ſhall diſcharge a duty, in my own apprehenſion incumbent upon me, and every of Gods people, ſo far as they have light, namely, to inform your Highneſs what Chriſt at this day expects from you, according to which he will account with you: and if what is written be truth it is you duty to hear it; yea, where is but an appearance of truth, if you ſhall without diligent trial either neglect or reject it, though the grounds upon which you may perhaps ſo do, may ſerve to anſwer Conſcience a while, yet will they not anſwer the Lord another day; who will account with you, not as with others, but according to that Talent of light you have had,

had, and is held forth unto you; the professions you have made before many of his people, and the opportunities you have. And therefore, my Lord, as it is now no time for those, who either love the Lord Jesus, or your Highness, to flatter you, or speak their fears mincingly; So let me here say, what not long since I told your Highness in a more private way, That I do verily beleeve the thing is already manifest to the Lord, and the day is not far off, in which it shall be to your Highness also, who are your most faithful Friends, whether those that now hang up their Harps, (though they may be but as one *Micaiah* to 400 false Prophets) or those that are singing their Songs, of which latter sort (I mean, for the greater part of them) I may for the truth of the thing, I am sure, without offence say, in the Apostles phrase, onely adding a word, *They* (who never yet loved you truly, now) *zealously affect you, but not well, yea they would exclude you, that you might affect them, and serve their designs.* I would to God I could speak otherwise, and that private eyes might have prevented this publick bearing witness, which though I had no other motive, yet ingenuity, did I not consider that when it tends to hinder in the Lords work, it is no longer a vertue, but a vice to be mortified, would have dissuaded me from. The love of the meanest Saint is precious to me, the favor of your Highness much more; but in these divided times, offering many temptations of this nature, I have often remembred the case as it stood betwixt Christ and *Peter*, *Matth.* 16. 21, 22, 23. who, when *Peter* by his love and affection would have put him by his Fathers work, Christ grew offended even at *Peters* love, and did abandon it.

My Lord, if ever the Mystery of Iniquity wrought *spiritually*, it doth at this day: And no wonder, for a fear and dread of the Witnesses is fallen upon the Beast, whose blow that he may escape, he would now (if that will do

it) enter into a *high form of Saintship*, and indeed who looks for Antichrist (take him either as he is the whole Body, or as he is this or that part) in his last state in any other Garbe, than the form of a glorious Saint, though he may have read the Book of the *Revelations*, yet is he still to learn the Mystery of the Beast there revealed. Now is the man of sin struggling for his Kingdom, which he will uphold as long as he can; but though the *Dragon*, *Beast*, and *False Prophet* joyn heads and hands together, yet shall they not bee able to keep it up long, no, not half so many years, as some dream of Ages; for God hath numbered *Babylons* Kingdom, and in a manner finished it; the *Beast* and the *Whore* of the *Beast* and the *False Prophet*, are already weighed in the *Ballances*, and found wanting; the *Kingdom* shall (as most certainly, so) suddenly be divided, broken, and given to another.

And as a clear evidence hereof, we have the *signs of the times* grounded upon the word, which Christ did reject the Generation of the Pharisees and Sadducees to, when they would know of him a sign; *Matth.* 16.3. *O yee Hypocrites, can yee not discern the signs of the times?* What signs of the times had they? *Answ.* Two evident signs founded upon Scripture. 1. The *departure of the Scepter from Judah*, in *Herods* then swaying it, who was an *Idumean*. 2. The *expiration of Daniels seventy weeks*, the limited time of the Messiahs appearance: By either of these they might have concluded that truth they opposed, and received him for their Messiah, whom they rejected: but this they did not, but must have farther *signs* yet, for which cause Christ calls them *Hypocrites*, *a wicked and an adulterous Generation*.

My Lord, Let me here say, The Lord in his Word hath left *signs of this time*, I am now speaking of, no less clear and demonstrative than were the *signs* of those

and

and although I am of all the most unworthy to be acquainted with them, or any thing of the mind of the Lord, yet is it my perswasion, that some of them are discovered in the following discourse; and he that shall without prejudice read what in the close is written of the time, and compare it with the things themselves specified throughout the Book, may possibly be of my mind, at least not censure me for thinking so. And if now (*My Lord*) as persons willing to be blinded, we shall shut our eyes to *those signs of the times* God hath left us in the word and ask for *other signs* to know his work by, and when we are called to do it, it is an evident token, even from our Saviors own words, of *an Adulterous and Apostatizing generation*; I had almost said, and if I had, his words would have born me out, of *an hypocritical heart*.

My Lord, Let me not be made an offender for this plain dealing; if I am, so long as the Lord shall keep my feet in the way of my duty, it shall not trouble me, and I have hope that in this I have had his merciful guidance, and have not as yet stepped out of that way: For if in the day when Christ is going up to his Kingdom, the stones would not hold their peace, should not the Children cry *Hosanna*, then surely it is a duty very incumbent upon the Saints at this day (there being nothing more obvious than that Christ is well onwards upon his march to his Kingdom) not to be silent, but although they may be rebuked, yea, dealt worse by, for so doing, yet to follow their King with acclamations, which is all that such poor creatures as we are can do for him. Nay, if it be a duty to expect from God returns of our prayers, then it is also a duty to have inspection even into publick affairs so far as the managing of these may have a tendency to the furtherance or hinderance of those good things, which we hope we have been graciously holpen by the Lord, and also had some favorable smiles of his acceptance in seeking his face for. Nay, if it be a

duty

duty to obſerve and follow God in the way of his viſible diſpenſations; or on the contrary, a ſin to be of a ſluggiſh temper, not regarding the works of the Lord, nor conſidering the operation of his hands, then of neceſſity muſt there be a reflection upon the publick actings of inſtruments, either in a way of owning or diſowning, without which no obſervation can be made of Gods diſpenſations, or our duty in this reſpect. Nay laſtly; If it be a duty to mourn for the ſins of Rulers, to mourn when Chriſts cauſe lies bleeding, then certainly it cannot be evill to have inſpection into the one, and the other.

And notwithſtanding it is a more precious thing in a Chriſtian to be found *watching in his own heart and ways, than to be prying into the waies and actings of others,* for which cauſe ſo far as this is neglected, the *common accuſation* laid to the charge of thoſe who contend for the Kingdom of Chriſt without, as if they did neglect the Kingdom of Chriſt within, is a thing moſt juſt: Yet let it withall be conſidered, that the doing of the one, layes no neceſſity upon a man of a neglect of the other; for if there be but any thing of truth in that opinion, it will be hard to ſay, *God hath laid a neceſſity upon us to neglect our hearts, whilſt* (which yet is a thing he wills us to do) *we are ſeeking after his truth:* And if through that corruption that is within, any man ſhould ſo do, doth not this evill attend him, as well in other ſtudies as this? by conſequence therefore from this principle, *no truth muſt be inquired into.* But I have obſerved in this day a *cloſe deſign* of the Devil, driven on under this vizard, and no wonder, for Satan himſelf is now transformed into an Angel of light; and I can the better ſpeak it, having felt, when time was, this temptation, and thereby learned theſe two Leſſons.

1 To *diſcern ſomewhat of the depths of Satan, viz.,* That he perceiving the *work* that God is about to do in the

the world, and knowing full well how acceptable a thing it is to God (as well as advantagious to the work it ſelf) to have his Children following him in his great deſigns; and how provoking the thing will be if by any ſleight he can but make them like *Peter*, croſs the Lord in his way, and thwart God in his work; (God (as a man in like caſe would do) reſenting one error of this nature *worſe* than forty of another kind) and knowing alſo that to ſay to them in plain language, neglect this, or oppoſe that, without ſome very ſpecious and glorious pretence, would be no boot; he therefore now comes forth as the moſt glorious Saint that ever came into the world, and tels them, that they muſt look to their own hearts, for this is a bleſſed thing; and therefore they muſt beware of ſuch and ſuch things, for if they *once* meddle with them, then farewel their hearts; and to ſet a better face upon the buſineſs, whilſt he diſſwades theſe, he ſets on *work* ſome that are marked in their fore-heads for his children, giddily and furiouſly to broach, and ſet on foot thoſe very things and deſigns, he diſſwades the other from, and then ſaith he, now ſee whether this generation of men go, and where you had been had you followed them.

2 I have learned likewiſe to *diſcern ſomewhat of the depths of the heart, which would exerciſe the higheſt pride, under a pretext of great holineſs and humility*: for it being indeed a moſt bleſſed thing to attend to inward purity and mortification, wherein lies the glory of a Chriſtian, now ſaith the heart, how ſtrangely do ſuch and ſuch contend for this outward thing and the other? well, I will follow none of them, but I will attend to the mortification of the inward man, I am ſure in that I ſhall be right. Now with this conceit the man goeth on ſecretly, bleſſing, and lifting up himſelf, and he turns him and looks him round, and loe all are out of the way but he. Pride, as it quickly grows upon ſuch a root, ſo is it more abominable to God,

by

by how much it is more ſpiritual, then that which may yet diſcover it ſelf more outwardly. Yet let me ſay thus doth the Devil, and mans heart at this day marvellouſly deceive many precious Saints in this thing, who are apt to think, that they cannot mind theſe things and as they ſhould ſtudy and look to their hearts too. Whereas indeed, it argues a Childiſh temper in a man, to think that he cannot learn the things of his heart, or keep the ſame up for God, any longer then it is exerciſed in thoſe truths which more immediately concern the heart and life, and have their foundation in Chriſtian experience; as if thoſe truths which lie out of the reach of my experience as a Chriſtian, and more imediately concern Gods Cauſe and Glory without, had not in them as natural a tendency to give a ſoul a ſight of God, and as great an efficacy to cauſe the heart to cleave to God, and walk humbly with him, as truths that lye within the reach of my experience. Nay, I will here be bold to ſay, that that ſoul who faithfully followeth God in thoſe things wherein his glory is more immediately concerned, ſhall learn more of his heart as it were by the by, and have the ſame better ordered, then ſhall that man, who neglecting this, makes that his continual ſtudy; for it is not by our poring that we come to know our hearts, nor by our ſtruggling to mend them, ſo much, as indeed by laying them in that path, where Chriſt in this or that day more commonly goes, and waiting there to receive life and ſtrength from him.

And farther (*My Lord*) as for *contenting themſelves with their own liberty*, (which is the great thing objected to us, our injoyment whereof as yet, is indeed a mercy beyond what the people of God far more deſerving in former ages have had) the people of God could at this day do it, were it not but that *the ſufferings of Chriſts cauſe* (their prayers having been long going forth, and their hopes raiſed) *are now more unto them than*

any

any ſufferings of their own. And as *Daniel first*, and *Nehemiah* afterwards, though they for their own particulars were well in the Court of the King of *Perſia*, yet could not be well becauſe it went not well with *Gods cauſe at that day*; ſo notwithſtanding Gods people have *their liberty*, and in that reſpect, as to their particulars are well, yet if they ſee the work of the time *at a ſtand*, let it not be grievous, or be imputed to diſcontent, in caſe they *mourn* as did *Daniel*, *look ſad*, as did *Nehemiah*, *groan and complain* they are ſick. And ſometimes I have thought, that when *Daniel* did mourn and afflict himſelf before God the ſecond time, three full weeks, Chap. 10. 2. upon the account that the work of God in that age was put to a ſtand, by the power (as is by good men judged) of *Cambyſes*, *Cyrus* Son, reigning while his Father was abroad in the wars, that had *Cambyſes* been a good man, or a man likely to have been prevailed with; *Daniel* undoubtedly would (as did the Prophets before him, frequently to the good Kings of *Iſrael*) have made other applications in that caſe, (and accounted the doing thereof his duty) than barely to the Lord alone. Nay, it is a mercy to Governours themſelves to have applications in things of this nature made unto them; for, *Woe be to thoſe Governors*, to *whom* Gods people *fearing*, or being *without hopes*, in making addreſs, when they foreſee ſufferings coming upon his cauſe, retire themſelves, and ſpread the affliction of their ſouls before the Lord alone.

Yet let me alſo ſay, it is a thing moſt certain, and that which is a prejudice to the very cauſe in the hearts of many, and ought to be matter of grief to all, that Saints in moſt places at this day, whilſt they are crying that their Fathers work might go on, do act too much like men, and ſhew too much of their own ſpirits; yea, are very confuſed as to the making out the things themſelves would have; and moreover, have many falling into their party, that *injure* the very

very *cauſe* they ſtand up in: But I earneſtly wiſh it might be conſidered, that although the child when it cries, cannot alwayes give a rational account of the cauſe of its ſo doing, yea poſſibly may oftentimes diſcover much peeviſhneſs and paſſion in crying; yet doth it not ever cry without a cauſe; and the wiſdome of the Father is not ſo intent upon the weakneſſes of the child in crying, as to find out the cauſe why it cries.

And farther, ſhould not many and great weakneſſes appear in thoſe who ſtand up for Chriſts Kingdome, how ſhould his Kingdome cóme without obſervation? no greater obſervation than of holineſs, if ſo be the appearance of that in them were to be eminently viſible. *John* came with much outward Holineſſe, and hee came with great obſervation. Yea whether when the ſtrife roſe firſt betwixt the Brethren of the *Presbyterian* and *Congregational way in England*, did not many who yet had truth, and Chriſt did afterwards own before the world, *ſtrive* in many things like fooliſh peeviſh Children? and whether in the times of the Apoſtles, throughout the Primitive ages, and almoſt ever ſince, have not the croud of errors alwayes run into that ſide where truth hath been? the reaſon is, becauſe the grand enemies deſign is *to ſow his tares in his enemies field*, his own, where as yet his title is not queſtioned, nor ſhaken, he will not meddle with.

Theſe things therefore (with others of a like nature) are not to be made definitive Concluſions as to a cauſe, which oftentimes God permits for the trial of Rulers patience, his peoples faith, and the carrying on of his own cauſe in a cloud, which is the way he goes in, in moſt of his works of wonder. Governors becauſe of theſe miſcarriages may inflict civil penalties if they will, yet let it bee conſidered, that the great King is now coming to his Throne, and there is not a Ruler in the world, but hath his ſtanding only *pro tempore*, to whom as all muſt give an account, ſo muſt

muſt they ſhortly *ſurrender* their *Crowns*, or they ſhall be taken from them; and if any of the ſubjects of this mighty King, whilſt they ſee their King upon his march, and are followed with hourly intelligence that he is neer, and ſuch and ſuch things muſt be done in order to his *entertainment*, by ſpeaking ſome words for their King, that *things* may be in a readineſs, and by giving abroad what intelligence they have to that end, ſhall offend, and ſuffer any thing for it. let it be remembred, that when the righteous King is ſate upon his Throne, theſe things will not be huſht up, but it ſhall then be known, whether ſuch as ſhall ſo do, exceeded their Commiſſion, or not, did their own, or the Lord Chriſts will.

My Lord, That through multitude of words, I may neither tire your patience, nor incur the cenſure of being one that loves to *hear* himſelf ſpeak, I ſhall wave ſome things, which otherwiſe I would yet have added, and draw to a Concluſion, only leaving with your Highneſs three or four plain, ſober, and in my opinion neceſſary words.

1 *Let your Highneſs oft remember, and ſet before you the example of that good man Aſa*, who though he were a man of *much zeal* for God, and his Worſhip, deſtroying the Altars of the ſtrange gods, and the High places, breaking down the Images, cutting down the Groves, *&c.* a man of a *tender conſcience*, therefore removed his Mother from being Queen, becauſe ſhe made an Idol in a Grove; a man of *much faith* in the field, by which faith of his, he vanquiſhed the huge hoſt of *Zerah* the *Ethiopian*; yet having made *one eminent turn* from God (as one turn from God makes way for another) he is afterwards in *a rage at reproof*, and caſts the Prophet into priſon that reproved him, and at the very ſame time *oppreſſeth the people of the LAND*; and after all (what will Sin bring even a good man to?) When Gods hand is upon him for this, he ſeems as *a man ſtubborn*, and ſeeks not to

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the Lord, but to the Physicians; which that it may never be your Highness case, is my prayer.

2 *Let your hand be no way lifted up against any of the Saints in this Nation.* It was a good Position laid down by Dr. *Goodwin* (in a Sermon preached upon *Psal.* 105 14.15. before the Parliament that was, at the time when the Brethren of the *Presbyterian* way had the turning of the Wheel) and as well proved, *viz.* That the dealing well or ill with the Saints, is, and hath ever been, the great interest of States and Kingdoms, that on which their welfare, or ruine depends. All *Sodome* made not the hands of those four Kings *Abraham* routed, *Gen.* 14. so weak, as *their fingring one* Lot.

3 *Pursue not too hotly every righteous principle.* It is an Observation of Dr. *Owens*, worthy never to be forgotten (preached (when time was) in a Sermon of his upon *Ezek.* 17.24. to the aforesaid powers) concerning principles that men take up, his words are these *page* 21. 22. The most tremendous judgement of God in this world is the hardning the hearts of men. Now, saith he, first, Look on *Pharaoh*, of whom it is most signally spoken, that God hardned his heart: How did the Lord accomplish this? *Pharaoh* settles himself upon as righteous principles as ever any of the Sons of men could do: One is, that it belongs to the chief Ruler of a Nation to see to the profit and glory of that Nation. What more righteous principle is there in the world? Hence he concludes, that if it be incumbent on him to see that the Realm receive no detriment, he must not let the people go by whom they received so many great advantages: God confirms his heart in these principles, which are good in themselves but (saith the Doctor) abominable when taken up against the mind and providence of God; Hence he, and his, perished in their principles, acting against the appearance of God. Secondly, It is also said of *Sihon* the King of the *Amo-*

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rites; that his heart was hardned, that he would not let the people go through his Land. How I pray? even by adhering to that wiſe principle, That it is not meet to let a potent Enemy into the bowels of a people; and this made way for his ruine: Thus (ſaith he) it is with many; they fix on principles, good in general, and in their ſeaſon. Old bounds muſt not be broken up; Order muſt not be diſturbed: Let God appear never ſo eminently, ſo mightily, they will keep to their principle, what is this, but judicial hardneſs? And this is one reaſon why the actings of God in ſuch a day as this, are ſo unſuited to the expectations of men; they ſquare his works to the intereſts and principles, which it will not anſwer. Hitherto Dr. *Owen*.

4 *Take heed of that ungodly principle ſprung up of late* (the contrary to which ſome call a State-Herefie, though I am ſure the principle is a Scripture-Hereſie) *viz. That godlineſs in a Magiſtrate or Civil Officer, is but a ſecondary qualification; natural accompliſhments and endowments being the primary, for which therefore a man is to be intruſted with this power, rather than the other.* I cannot but wonder how any who profeſs the Name of Chriſt, much more who profeſs themſelves to have been faithful to his cauſe, ſhould together therewith profeſs ſuch an unchriſtian, yea Machiavilian principle, which,

Firſt, Lies *point-blank againſt the promiſes made to the laſt dayes*, which aſſure, 1 That God will reſtore his peoples Judges as at the firſt, *Iſa.* 1.26. But were Judges at the firſt, *Moſes*, *Joſhua*, &c. ſuch? 2 That their Governors ſhould be of themſelves, *Jer.* 30.21. But may we call ſuch of *themſelves?*

Secondly, Leaves *out* (as of little worth comparatively) *the main qualifications of that divine pattern, by which the firſt Rulers that ever were ſo made by men amongſt Gods own people were made*, Exod. 18.21.

Thirdly, Makes *null that Divine Maxime*, 2 Sam.

23.3. *He that ruleth over men must be just, ruling in the fear of God*; for how can such rule in the fear of God, who have no fear of God before their eyes? which is one character of every natural man, *Rom.*3.18.

Fourthly, Layes *an unavoidable necessity of a continued judgement upon a people*: For if it be a judgement to have Rulers that know not God, because such make the people to *erre*, *Isa.*3.12. chap.9.16. then if such for their natural endowments are to be chosen, of necessity must a judgement lye upon that *people*, over, or amongst whom they are set.

Fifthly, Opens a *door to all persecution*, by putting the Civil Sword into the hands of the Seed of the Serpent (for better cannot be said of a meer moral man) which from the beginning hath had a natural enmity to the Seed of the Woman. *My Lord*, Bear with the boldness of it, if I say, *That in case your Highness be found steering your course, and laying out your power by this crooked rule, know assuredly, that Christ will suddenly take* (though how I know not) *your power from you, and give it to one that shall lay it out otherwise.*

I shall not multiply many more words, save to add, that in case any expression, either in this, or the following Discourse, savour of the spirit of man (which my self allows not, have kept a watch against, yet may be *guilty* of) I do in that humbly crave your Highness pardon; but as for the matter and substance of those things I have written, I ask none, my Conscience bearing me witness that I have asserted nothing, but what according to my present perswasions (not grounded upon this or that *particular* Text (which is a deceiving way) but by compating the whole of Prophecies together) is the truth of Christ, yea the truth of the time; though yet (through mercy) I have drunk in no such conceit of my own knowledge, as though it were more than in part; nor do I impose upon your

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Highness conscience, or the consciences of any, a belief of my principles, any farther then Scripture and right reason doth approve them; yet would have none on the other side condemn them (as this age is apt to do) upon the account of this, or that single Text, till he hath compared the whole of Prophecies together, in doing which, he may perhaps see my reason of stating things as I have done, which upon every occasion I could not bring forth, and therewith a full answer to his own doubt. And farther, I have not in this work *knowingly* stretched any one Text, beyond what I have judged its due bounds, or forced an interpretation to reach any Party a blow: Nor have I on the other side with-held any peece of the truth (so judged by me) lying in any Text; nor minced any Interpretation to spare any party a blow: As I would be loath to strike any my self, for my blows can do me no good, and them little hurt; so would I not have a hand in keeping off that blow that truth will strike, whosoever it fall upon.

And although a Discourse of this nature would better have become a graver Pen than mine, and possibly from such a one been sooner hearkned to (pride, rashness, and headiness, having been the continual accusation laid against *young* men, and not alwayes groundless) yet seeing the Aged silent, and perceiving through the light the Lord of his grace hath lately given me to see, by a cleer opening sundry Prophecies, which not long since were mysteries to me, the cause of Christ in sore travel, either through an ignorance of what Gods Designs are at this day, or somewhat worse in those that should manage it; I conceived my self (though others might better do it, yet at this time) called to speak, and to speak plainly. *Elihu*, though a young man, went, and that with success, over the head of such a temptation, in a less case. That a like success, and

blessing from above may accompany this, is his Prayer who is,

Your Highness humble Servant,
Mournful for You, bold with
You, for Sions *sake,*

JOHN TILLINGHAST.

To the several *Churches* of Christ within this *Commonwealth*; Together with all those that have fellowship with the Father, and his Son Jesus Christ;

The Church of Christ at *Northwalsham* in *Norfolk*, walking in fellowship with the Churches of Christ in this Country, sendeth Greeting.

Dearly beloved in the Lord:

AS *the Lord, the mighty God, hath done great things and unsearchable, marvelous things without number, for his great Name, and peoples sake, within the space of a few years, so certainly there shall not be an end of Wonders, until his peoples full Redemption be accomplished. And although the wicked of the earth regard not the works of the Lord, neither consider what he hath already done, or shall do hereafter, yet they are observed, and diligently sought out of the Saints that have pleasure therein.*

And

And they ſhall ſpeak of the might of his terrible Acts, and ſhall declare his greatneſs, they ſhall abundantly utter the memory of his goodneſs, and ſing of his righteouſneſs, they ſhall ſpeak of the glory of his Kingdom, and talk of his Power, and make known to the ſons of men, his mighty Acts, and the glorious Majeſty of his Kingdom.

When we conſider what a company of poor, weak, and unprofitable creatures we are, having ſuch dead, dark, and unſuitable hearts and ſpirits to the extraordinary appearances and diſpenſations of God towards us, we might think it moſt meet, that we (above all others) ſhould ſit down in ſilence and ſhame, at ſuch a time as this; but while we are muſing of the former wayes and dealings of God with his people, and of thoſe glorious things which muſt ſhortly come to paſs, our hearts do burn within us, *and having this opportunity, we cannot but ſpeak, and declare a few things which are upon our ſpirits.*

As touching our dear, and worthy Brother (the Author) it may be expected ſomething by us ſhould be ſpoken, but his deſire as concerning himſelf, hath laid ſilence upon us; Yet this we ſhall ſay, As we conceive him to be one who hath received much light from the Lord, and eſteems it a choice and ſpecial mercy to be taught of God the things of Chriſts Kingdom. ſo we are his witneſſes, how holily, and juſtly, and unblameably he hath, and doth behave himſelf amongſt us (and many others) that beleeve.

As for the Treatiſe it ſelf, it needs not mans commendation, becauſe Truth commends it ſelf: Yet this we ſay, It hath been a great refreſhment to our ſpirits, and we hope will be to the ſpirits of Gods people elſwhere.

It is the Authors deſire that things may not be re-

ceived on your parts without trial, yet in case any who fear the Lord, be in this matter otherwise minded, it is our desire they would not rashly condemn that, which was neither rashly undertaken, nor published. But to come to what we have further to say.

It is an undeniable truth, confirmed by long experience, that the Devil hath ever had a great design against the Kingdom of Christ, that holy City, and hath so far prevailed, as by his instruments to tread it underfoot for a long time, though not able to destroy it. So that those that have appeared, and witnessed for Christ, have been forced to do it in sackcloath, in a very mean and low condition, yet however they do it, they will do it, though in sackcloath. And this hath been such a trouble, and torment to the Beast, and the dwellers on the earth, that like men, or rather Devils, full of rage and fury against them, they make War against them, overcome them, pull off even their sackcloath, strip them, kill them. And whether this hath been already done, or is yet to do, is the great Question, which this Treatise will give some light into, and a little time will more fully determine.

And that those that dwell upon the earth, Christs enemies, should rejoyce, and make merry when they see Christs Witnesses (who tormented them by witnessing) lye dead, is not to be thought strange. But that the Lord should be so tender, and mindful of those that appear and witness for him, as after a little while to give life unto them, and not only to set them upon their feet, but to raise them up to an high, and glorious condition, and that in the sight of their enemies (greatly fearing, and trembling to behold it) is very affecting, and comfortable to our hearts to consider.

And, Dear Brethren, having had some serious thoughts both of the spirits and wayes of Gods professing

fessing people, at this time, we cannot apprehend that the LORD hath yet performed his whole work upon Mount Sion, *but that he hath yet much to do, yea, though the Lord hath been a long time purging his people, and hath cut off* two parts, *and left onely a* third, *yet there is so much filth and dross in that, that surely he will bring the third part* through the fire, *and will refine them, as* Silver is refined, *and will try them as* Gold is tried. *And what condition the Lord hath yet to bring his people into (to take away their dross in) is best known to himself. And may not the people of the Lord, even after he hath done much for them, & in them (yet polluted with several abominations) expect some hour of temptation, to be tried, and purged in, which may also be at hand?*

And seeing we are speaking, and speaking to Brethren that know how to bear with our weaknesses, though we be poor stammering creatures, we shall take liberty and boldness to speak a few things to you as plainly as we can, it being now high time to deal faithfully and plainly with one another, and to tell you more particularly what we fear.

And indeed, Brethren, *we* are afraid, *from a sad experience of the coldness and remissness of our own hearts, that the charge of Christ against* Ephesus *will not fall upon us onely, but upon other of the Churches, and Saints of Christ, that they have* left their first Love.

We are afraid, *because we are so earthly minded our selves, that some of you* may be tempted also to seek other things before the Kingdom of God, *and to take too much thought what you shall eat, and what you shall put on, what profits, preferments, and incouragements you shall have in the world (which are the things the men of the world seek after) for the obtaining of which you may be prone to seek to please and serve men, rather than Christ.*

We are afraid, *because we have so little our selves, that* a spirit of self-denial should be wanting among you, *and that you should not have hearts to rejoyce when Christ doth increase, if you should decrease, and so lie open to that great, (and common evill) of neglecting, at least, Christs intereſt, to uphold and maintain your own.*

We are afraid *because of the drowsineſs of our own hearts,* leſt a ſpirit of ſlumber ſhould fall upon you, *and you become mindleſs, and regardleſs (in compariſon of what you formerly were, and now ought to be) of the voyce, and works, and coming of Christ.*

We are afraid, *because we our ſelves are not Virgins, chaſt, and faithful to the perſon and intereſt of the Lord Christ, leſt* your hearts ſhould be enſnared, and polluted by any, through the leaſt compliance with, or liking of the great Whore, *that hath deceived and defiled ſo many with her abeminations.*

We are afraid, *because we have neglected it ſo much, and ſo long, leſt* you ſhould forget to ſtudy, and enquire into the great and marvellous things that God is doing, for exaltation of his own name and Son. *And what the Saints ought to do for God at ſuch a time as this. Unlike to the Children of* Iſſachar, *which were men that had underſtanding of the times, to know what* Iſrael *ought to do.*

We are afraid, *because we are ſo carnal, and walk ſo much by ſenſe our ſelves,* that there ſhould not be ſuch a living by faith amongſt you, as the word and diſpenſations of God require, *eſpecially when we hear ſo many of thoſe, who formerly hoped, and quietly waited for the Redemption of Gods choſen, now (being fearful, and unbelieving) ſpeak like* Mary, How ſhall this thing be, *ſeeing we know not how it ſhould be brought to paſs?*

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We are afraid *likewiſe, becauſe our own hands are ſo heavy, and we unable, of our ſelves, to keep them ſteady, leſt your* hands of prayer ſhould be let down at this time, and *Amaleck* ſhould prevail againſt *Iſrael.*

And if theſe things ſhould be found amongſt you (of which we muſt confeſs our ſelves to be very guilty) how ought you, and we to fear and tremble, and lye low before the Lord, being very unworthy of, and unthankful for all thoſe great and terrible things which his hand hath wrought for us?

And if we have not had, nor yet have hearts, holy, and heavenly, and ſpiritual enough to walk before him with, under his former, and preſent diſpenſations towards us, how ſhall we be able to ſtand before the Son of Man, when he ſhall appear in far greater power, and glory? And to follow him in thoſe ſtrange, and untrodden Paths that he hath yet to lead his people in, and thorow?

Surely it is now time *for us (having been hitherto ſo much wanting in it)* to conſider our hearts and ways, *and thoſe wayes that the Lord calls us to wait upon him in.*

Surely it is now time *for us, who have left our firſt Love to the Lord Jeſus (for which we have cauſe to be aſhamed before the Lord) not onely to* remember from whence we are fallen, and to do our firſt works, *to love him as much we have done formerly, but having taſted more of his goodneſs, and ſeen more of his glory (and hoping to behold much more of it)* to love him more than ever we did; *and oh that we had hearts to do it at this time.*

Surely it is now time *for thoſe Saints, that have had, and have their hearts eſpouſed to carnal and worldly intereſts, as outward glory, honor, riches, &c.* to look up to the Lord, and to get their hearts diſ-ingaged, and ſet looſe from the world, and the things of the world, *and to*

be

be for ever hereafter without ſo much as a thought of ſeeking great things for themſelves, as becommeth Saints.

Surely it is now time *for the Spouſe, and all the profeſſed friends of Chriſt*, to caſt off, and abandon all acquaintance, and compliance with Antichriſt, *and to keep themſelves ſo pure, and to approve themſelves ſo true to Chriſt, that if the Devil ſhould tempt them (as he did their Lord) by profering them all the Kingdoms of the World, and the glory of them, yet never to fall down & and any way worſhip that Beaſt. It argued a very* chaſte and faithful heart, *in that worthy Man, Maſter* John Knox, *unto Jeſus Chriſt, that when* Edward *the Sixth, King of* England, *offered him a Biſhoppricke, he refuſed it, as having* Aliquid commune cum Antichriſto, *ſomething of Antichriſtianiſm in it.*

Surely it is now time *for us, not onely to* beleeve in Chriſt (*which many think is all they need to do*) *but alſo* to own him in this hour of his patience (*wherein he looks to be owned by his Saints*) leſt he frown upon us in the day of his great power, and glory, which draweth near. *And Brethren, let us make it our chief, even our onely Deſign, and count it our greateſt Priviledge* (*though we ſhall be men wondered at for it*) *to follow, and ſerve the Lord Chriſt in faithfulneſs, and like* Luther, *in the cauſe of Chriſt, be content* (*though our low and carnal hearts may tremble at the very thoughts of it*) *to undergo the hatred, and violence of the whole world.*

Neither let us be too much troubled, nor offended at thoſe changes, alterations, and deſolations, which do, and may, and as Chriſt hath ſaid, will attend the going on, and advancement of his Kingdom in the world; *which was that which ſome, may be, well-meaning people objected to* Luther, *That that doctrin could not be of God, that was*

attended

attended with ſuch troubles, and deſolations; who replyed thus, Ego niſi tumultus iſtos viderem, Chriſtum in mundo eſſe non crederem, *Unleſs I ſhould ſee thoſe troubles and tumults, I ſhould not beleeve Chriſt to be in the world. So Brethren, if we ſhould hear of Wars, and Commotions, and upon the earth diſtreſs of Nations, with perplexity, mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth, let us not be terrified, nor offended, but (as our Savior hath bidden us) look up, and lift up our heads, for our redemption draweth nigh.*

And becauſe it is high time, *awake,* Awake oh Saints, lift up your hearts, and cry mightily unto the Lord, and never hold your peace day nor night, and give him no reſt (*for it will not be long*) till he eſtabliſh and make *Jeruſalem* a praiſe in the Earth. *Stand therefore with your loyns girded about, and your lights burning; And ye your ſelves like men that wait for their Lord, who cometh (as he hath ſaid) as a Thief in the night, who may be upon you before you are aware, in an hour that you think not of. And however you may be hardly uſed, and beaten of your Fellow-ſervants, and Brethren too, who ſay their Lord delayeth his coming: Yet be not wearied, nor faint in your minds becauſe of theſe things, but be ye patient, Brethren, unto the coming of the Lord. Behold the Husband-man waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the early, and latter rain: Be ye alſo patient, ſtabliſh your hearts, for the coming of the Lord draweth nigh.*

Grudge not one againſt another, Brethren, leſt ye be condemned, behold the Judge ſtandeth before the door. For he cometh, he cometh to judge the earth, He ſhall judge the world with righteouſneſs, and the people with his truth.

And

And you that are of a fearful heart, be strong, and fear not, behold your God will come with vengeance, even God with a recompence, he will come, and save you, and will perform all his good word towards you, and give you an expected end.

Cast not away therefore your confidence, which hath great recompence of reward. For yee have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.

That you, and we, continuing in all well-doing, and suffering, may be found unto praise, and honor, and glory at the appearing of Jesus Christ, is the prayer of

Your poor, unprofitable Brethren, and Companions, in the tribulation, and Kingdom, and patience of Jesus Christ.

Signed in the name, and by the appointment of the Church,

RICHARD BREVITER, *Pastor,*

Generation-

Generation-Work.

The Third and laſt part.

Wherein is yet further ſhewed what the deſigns of God abroad in the World may in all likelihood be at this preſent day, and in the days near approaching: Being an Expoſition of the Prophecies of the Two Witneſſes.

The Preface.

TWo *Prophecies* there are which above all others do caſt a *look* upon *our times*: Firſt, the *Prophecie* of the *Vials*; Secondly, The *Prophecie* of the *Witneſſes*. The firſt of theſe, according to that meaſure of light given me, I have lately written my thoughts upon. The *pleaſure* I found in that journey, and the *refreſhment* I had from the matter of thoſe diſcoveries, together with a *leading Providence* to ſuch a work, attending my finiſhing that part, did put me preſently upon another enquiry, *viz. Concerning the time when thoſe things ſhould be?* or, *How long it ſhould be unto the end of thoſe wonders?* Being upon this *enquiry*, and called by it to make a more *thorow ſearch* than ever before I had done into the Prophecies of *Daniel*, and the *Revelations*, firſt to find *undoubted Principles for a foundation*, and then *fit matter to build upon them*; I had upon the way many hints of truth in reference to the *Witneſſes* preſented to my thoughts;

thoughts; which after a while, seeing truth daily to come in at that door, I turning to view, saw (as I thought) a method laid before me, which did seem to me to take off, and that in a great measure, the veil from many of the principal Apocalyptical visions. Which *observing* and *perceiving* the same would be very *conducible* (could the thing it self be made out) to the *clearing* up of many *mysteries*, chiefly relating to the *Witnesses*; and also be a good *foundation* for many other *Truths*; which where a *right order* is not found, must needs lye *buried*; seeing there can be no *sound interpretation* of the Apocalyps, nor any *certain conclusion* drawn from the *whole* or any *part* of it, till first the *true order* and *proper place* of each *Vision* is found out; *Order* being the *foundation* of all *Interpretation*, and not Interpretation of it; I did therefore *examine* the thing it self, *comparing* such *grounds* as I had in my eye, for my *own*, with the *grounds* of others laid down in their writings, for *theirs*. Having *done this* (I speak it not in the least to my own commendation, nor the disparagement of such good and worthy men, whose labors are extant on this Propheey, of whose grace and abilities I have a far greater esteem, than either I have, or would have of my own) I found my self much *more confirmed* in my conceptions, than when I *began*, finding in *most* no other *Argument*, besides what lay in their *bare* Interpretations, which (as I have said before) being themselves to be *founded* upon *Order*, can be no *Argument* of *Order*. And as for the *Arguments* of others, which seemed at first to carry weight, I found them upon *examination*, either too *weak* to conclude the *thing*, or else to be *misapplied*: And indeed *such*, as that the *method* and *order* rightly stated, there would be *little* need of giving particular *answers* to them, for they would fall of *themselves*. Hereupon I began to put my thoughts into such an *order*, as seemed to me most to *conduce* to the making clear some-

thing

thing appertaining to this *great myſtery* of the *witneſſes* which I have done in three Chapters: Whereof, the firſt Chapter repreſents *the ſtate and condition of the Witneſſes, chiefly as to their prophecying and killing time*; and that from part of the Eleventh Chapter of the *Revelations*, the undoubted (and as is generally conceived, the onely) Prophecy of the Witneſſes. The ſecond Chapter *confirms many of the Poſitions laid down in the former*, by opening of the Twelfth Chapter, and proving it to run parallel with ſo much of the eleventh, as relates to the *Witneſſes prophecying, and killing time.* The third Chapter is a *repreſentation of the happy condition the Church of Chriſt ſhall be in, about the time of the Witneſſes reſurrection*; *ſhewing alſo how the work ſhall go on from that time untill the Day of Chriſts Appearance*; and this from opening the fourteenth Chapter, which is proved to be *a Prophecy of the ſtate of the Church*, and that from about the *time of the Witneſſes riſe, untill the Second coming of Chriſt.*

Now although the *ſubject* it ſelf leads me to *treat* of *many things* in a *prophetical* manner, the *accompliſhment* of which I *conceive* to be *near* at *hand*; yet do I not in the *leaſt aſſume* to my ſelf the *title* or *thought* of ſuch a thing as being a *Prophet*; onely by *weighing Scriptures*, and comparing one place with another, I draw up *conjectural grounds* that in all likelihood ſuch and ſuch things will ſhortly be done. And although I judge my ſelf, that I may be deceived, ſo far as it is a thing poſſible that the *diſcovering time* may not be come, or that there may be after the moſt diligent and impartial inquiry, yet a miſſing of the time to which a Prophecy relates, which if miſſed, the miſtake muſt needs be totall, and all Interpretations falſe; Or if not a miſſing of the time (which it is hoped in this little peece is not, my care having been above all to attain a right principle herein, it being the onely foundation ſtone)

stone) yet an ignorance of the time, or a falling short of the true mind of the Holy Ghost, in such or such a particular phrase, or in such or such terms it useth, which though it cause not a total, yet may occasion a partial mistake; Or if neither of these, yet an adding, or mixing even in the *Interpretation* somewhat of mans with the mind of God, which kind of deception attends as well the interpretation of other Scriptures, as those which are Prophetical; yet have I published nothing without such grounds as I suppose will, even in the eye of an Adversary (if throughly weighed) be judged sufficient to build a conjecture upon: And possibly, another upon the like grounds, might be as incident to a mistake of this nature, should the event so prove it, as my self.

Yet that I may not any way for the sake of my own name, disown, or *expose* to *disadvantage the blessed Truth* of *Christ*, which must and shall live, when the names of men shall rot; I shall be bold concerning this Discourse humbly to say, *That I am verily perswaded, that as to the substance hereof, there is more in it than barely my private conjecture*: And although this *building* may have in it much *Wood*, *Hay*, and *Stubble*, which shall be *burnt up*; yet is there also in it some *Mines of Gold and precious Stones* (not hitherto found out) which *will abide the fire*, and the *day* is not *far off* which will make *experiment* of both: And if in *that day* it shall appear that to a *pound of dross* but a *grain of truth* (which before lay hid and buryed) is here *dug up*, and brought to *light*; I shall *judge* (Truth is of so great worth) the Lord in this *Dispensation* to have been *gracious* to me, and my labour, notwithstanding many mis-apprehensions, to be well bestowed. Gold at first digging never comes forth without its dross.

And truly since I composed the same, and saw that *a very little time waiting* would either *prove the things asserted*

ſerted to be falſe; Or if *true*, bring them forth with a *more general acceptation, and conviction of the Truth* thereof, than I either now do, or can expect it ſhould meet with, I judged it a point of prudence to forbear a while this enterprize: But two conſiderations at preſent are upon me, which over-ballance my reſolutions the contrary way.

Firſt, *A perſwaſion* (ſome part of my grounds for which are offered in the Diſcourſe it ſelf) *that a very cloudy day is to befall the Church of Chriſt under the Vial we at this day ſtand under*; ſome *ſhadowings* of which *cloud* (though not the diſmal ſtorm it ſends forth) will even reach us here in *England*, either in one way, or another: to which *perſwaſion* I have likewiſe, and that from ſome ground, this *conſideration added*, That God hath a ſpecial deſign (to the end the faith of his people might not wholly fail them in this day) upon the brink or beginning of it, to let out ſuch a light, as to the great things he is doing in the world, as ſhall wonderfully ſupport the hearts of a remnant of his people, and that quite through it.

Secondly, *That the very thing which ſhall ſet on foot that glorious work of Chriſt againſt Antichriſt* (which is the principal part or the ſubject of this diſcourſe) *ſhall be a letting out of light into the world, a little before the time comes that the work is to be ſet on foot.* Hence *Revel.* 18. 1. immediately before the ruin of *Rome*, as the principal leading cauſe thereto, the *Earth* which before was *covered* with *darkneſs* as to the glorious deſigns of God, as touching his work in the world, is upon *the ſudden enlightned*, and what is the iſſue hereof? why, *a ſpeedy and irreſiſtable judgement upon* Babylon, as the whole Chapter ſhews us.

Theſe *Conſiderations* have made me think, that as the

people of God cannot in any way perform *a more acceptable* peece of ſervice to the Lord Jeſus in this day, than by giving forth *that light*, the Lord either doth or ſhall give them; ſo likewiſe can they not in *any work* they ſhall put their hand unto, do Antichriſt *a greater miſchief* (next to his deſtruction it ſelf) than they may in this.

The Author acknowledgeth himſelf altogether unworthy of the firſt, unfit and unable every way in himſelf to the ſecond; yet willingly would, to the meaſure of his Talent, be found in both. He confeſſeth, that neither in this, nor any thing elſe that he doth, hath he, or can he attain thereto, to have his heart and aimes ſo pure and ſpiritual as it is fit they ſhould, and as he would they were; yet reſolveth, that through grace aſſiſting him, neither the Devil, no nor his ſin ſhall make him throw aſide that work, in which he may do Chriſts cauſe or people any ſervice, Antichriſt any miſchief: Which that it may be the fruit of this little peece, is, and ſhall be his prayer.

CHAP.

CHAP. I.

Wherein is set forth the state or condition of the Two Witnesses within their Prophecying time, and the time of their being killed, and that from Rev. 11. ver. 3. to 13.

SECT. 1.

HAving in the fore-going *Preface* delivered so much, as I judged meet by way of Preamble unto this our Discourse: I shall here, without spinning out the time, or tiring the Readers patience, whilst I detain him upon the way, about things of lesser concernment, enter strait way upon the thing it self.

That the *Two Witnesses* are the *Magistracy* and the *Ministry*, appears to me a thing *without dispute*, the *allusion* is so clear to *Zerubbabel* and *Joshua*, compare *Rev.* 11 4. with *Zech.* 4 11,14. of which *two*, one was *chief Magistrate*, the other *chief Priest*: and *both* these, *Prince* and *Priest*, were *Sons of Oyl*, i.e. anointed in times of old, therefore by *Zechary* and *John both*, called *two Olive trees*: Onely there is (as Mr. *Woodcock* in his Treatise of the Two Witnesses hath observed) this *twofold* difference betwixt the *Type* and the *Antitype*.

1 *Zechary* sees *two Olive Trees*, but *no Temple*; But *John* sees first *a Temple*, ver 1. and then *two Olive trees*. The reason is, *they* in *Zecharies* time had as yet *no Temple built*, but were to begin the world *anew*; But now

the work of *Johns two Witnesses*, is not to *build a Temple anew*, so much as to *preserve and keep* that they had.

2 *Zechary* seeth *two Olive trees*, and but *one Candlestick*: *John two Olive Trees* and *two Candlesticks*; the reason is this. *Zechary wrote* in the *time* of the *Law*, whilst the *Church* was *National*, and so the *two* did belong to *one Church*, *John* in *Gospel-times* when *Churches* were *Congregational*, and so the *two* might be of *several Churches*.

Now the thing which doth yet further perswade me to hold to this Exposition, is, *That excellent Analogie it carries with it to that of the two Beasts*, Chap. 13. which *two Beasts* (as I have made appear upon the *Vials*, p. 101, to 108.) are *no other*, but *Antichrist* in his *Civil* and *Ecclesiastical State*, or the *Magistracy* and *Ministry* of *Antichrist*. Now observe it, as *Antichrist* by a *twofold* power, a power *Magisterial* and *Ministerial*, doth all the time of the Two and forty moneths *oppress* the Woman, *drive* her into the Wilderness, *tread* under foot the Holy City, *i.e.* the People, Truths, and Worship of Christ: so doth *Christ* all this time, by the very *same twofold* power, *comfort* and *nourish* the woman, *bear witness* unto, and *maintain* his own *truth* and *worship* alive in the world. So that in short, *Christ* raiseth up his *Two Witnesses* in opposition to *Antichrists two Beasts*: *Antichrist* for Forty two moneths, or One thousand two hundred and sixty days, *stands up with two Beasts* to blaspheme God, persecute the Saints, tread under foot the Holy City; *Christ* against him *stands up with Two Witnesses* to maintain his name and honor, cherish his people, uphold his cause and worship in the world. And as *Antichrists two Beasts* are no other but the *false Magistracy*, and *Ministry*: so contrariwise *Christs two Witnesses*, are his *true Magistracy*, and *Ministry*.

SECT.

SECT. II.

THey are called *Witneſſes*, their name being given them from *their work*, becauſe their *work* is to *bear witneſs* for Chriſt againſt the Beaſt; and that each in his place all the Forty two months that the Beaſt doth Tyrannize, and the Holy City is trodden underfoot.

The *Magiſtrate*, as a Magiſtrate *bearing* publick *witneſs* againſt the *unjuſt oppreſſions* of the *Beaſt*, and his lawleſs Tyranny over the Eſtates and bodies of men, yea and conſciences too. The *Miniſter*, as a Miniſter againſt the *curſed inſtitutions* of *Antichriſt*, either in Doctrine or Diſcipline.

Here its neceſſary we *diſtinguiſh* betwixt that *general witneſs-bearing* that is *common* to all ages; and that *ſpecial witneſs-bearing* which is *peculiar* to theſe *Witneſſes*, and to this time, *viz.* of the ~~Two~~ One thouſand two hundred and ſixty days.

There is a general *Teſtimony* which the people of God *in all ages* give for Chriſt againſt the World, Sin, Satan, Oppreſſion, Error, *&c.* But that *teſtimony* barely doth not *bring him* who bears it within the *number* of theſe *two Witneſſes*. A *Magiſtrate* in his place, may *oppoſe* Tyranny, Oppreſſion, *&c.* a *Miniſter* in his error, and falſe Doctrine, and yet *neither* of them *Chriſts two Witneſſes*, if there be *not* in *both* an *oppoſing themſelves* to that *ſpecial evill*, whether it be in things *Civill* or *Eccleſiaſtical* that was at *firſt* brought in, or being brought in is upheld by the *Beaſt* for the *peculiar work* of theſe *witneſſes*, and the thing wherein lies the *ſpecifical* difference betwixt theſe *witneſſes* and *others*, is, *That theſe bear witneſs for Chriſt againſt the Beaſt*. Which is moſt evident,

1 *Becauſe* Chriſt hath paired his Witneſſes in the ſame manner as the Beaſt hath his. The *Beaſt* (as but now I obſer-

observed) ſtands up with *two witneſſes*, viz, an Antichriſtian Magiſtracy and Miniſtry, to maintain his cauſe. On the contrary, *Chriſt* ſtands up with *two witneſſe*, (or a pair of Witneſſes) *viz.* a true Magiſtracy and Miniſtry, to oppoſe the Beaſt, and maintain his cauſe.

2 *Becauſe* Its for this Reaſon Chriſt entitles them *my* Witneſſes---becauſe in *Chriſts behalf* they ſhall *ſtand up* againſt *Antichriſt*; as thoſe are ſaid to be ſuch a mans witneſſes, that bear witneſs for him againſt his Adverſary. All that time the *Beaſt* ſtands up, and would perſwade the world that he is in the truth, and his cauſe the right; theſe *two Witneſſes* on the contrary ſtand up, and profeſs before the world, that he is the *Beaſt*, and his cauſe the cauſe of *Antichriſt*, and not of *Chriſt*.

3 Which is the principal Reaſon, *becauſe* the time that theſe Witneſſes bear their witneſs, is the very time of the *Beaſts* reign. The time of the *Beaſts* reign, and treading under foot the Holy City, is Forty two months, *Rev.* 13.5. Chap. 11.2. The time of theſe *two Witneſſes* is One thouſand two hundred and ſixty days, *Verſ.* 3. *And I will give power to my two Witneſſes, and they ſhall Prophecy one thouſand two hundred and ſixty days---*

Now that the Forty two *months*, and the One thouſand two hundred and ſixty *days* are *one* and the *ſame*, I *prove*, not onely from the *general conſent of Expoſitors*, who acknowledge the thing, giving this *reaſon* for it, *Becauſe* (ſay they) *forty two months reduced into days, and reckoning thirty days to each month, which is the Grecian account, which* John *writing to the Church of* GOD *then reſident among the Greeks did obſerve, make up the full ſum of One thouſand two hundred and ſixty days, not a day over or under.* But I prove it hence, that indeed this thing muſt needs be ſo; for let it be *conſidered* what is the *very cauſe* that theſe *two Witneſſes* wear *ſackcloth* this long term of one thouſand two hundred and ſixty *years*,

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the *cause* is, not the *sufferings* of the *Saints* throughout this time, for had that been the *cause*, then *should* these *Witnesses* have *put on* their *sackcloth* more *early*, *viz.* with the time of the ten first Persecutions, which was a day of as sore sufferings as ever any hath been since, but then these *two Witnesses* here mentioned were *not* in their *sackcloth*; but contrariwise, the *Woman* all that time was *clothed with the Sun*, Chap. 12. 1. the *two Witnesses* in *Sackcloth* therefore were not then up: But the *cause*, yea, the very cause *why* the *Witnesses* wear *mourning attire*, is, *because they bear the continual Blasphemies of the Beast against God, his name and Tabernacle, and them that dwel in Heaven*: They see the *Holy City*, the *Truths* and *Worship of Christ trodden under foot* by the *Beast*, and they not able to *rescue* them out of his hands, *this* makes them *put on sackcloth*, and mourn before the Lord. Now consider, the *term of time* that is *given* to the *Beast* to continue to do these things, is forty two *months*; this being so, it will follow, that in case this forty two *months* were a time either longer or shorter than the one thousand two hundred and sixty *days*; then must also the *witnesses* wearing *sackcloth* be by so much *longer* or *shorter* then 1260 *days*: for continue the *cause*, and we continue the *effect* also; and contrariwise, take away the cause, and the effect ceaseth.

Upon this *Principle*, it being a thing manifestly clear that the 42 *months*, the 1260 *days*, make up but one and the same number of years, which also must of necessity begin and end together; Hence it is evident, that *that very act*, which I may call the *constitutive act*, i. e. the act which makes these Witnesses to be such, is *bearing witness against the Beast*; take this away, though they may stand up against all the evil that is in the world besides, yet are they not *Christs Witnesses*, if they do not in *particular* appear against the *evil* of the *Beast*; for if this be not the meaning, what reason is or can be given, why their *witness-*

bearing should be thus restrained onely to the time of the *Beast*; seeing in the other sense its a duty in all ages to bear witness, and those Instruments the Lord hath raised up in all ages have done it.

1 Hence a man may be a *godly man*, and in a more *general way* bear witness for Christ, and yet *none* of Christs *Two Witnesses*.

2 Hence its of more *concernment* than many are aware of, to be *inquiring into*, and publickly *appearing against* whatsoever is of the *Beast*, though the thing be never so small. A man in publick place may cease to be a witness of Christ, if publickly he do not bear witness against these things.

3 Hence, such *Laws*, *Principles*, and *Practises* as tend to *suppress* this witness-bearing against the *Beast*, are themselves expressely *Antichristian*, and of the *Beast*.

SECT. III.

THese *Witnesses* are called *two*, because of the *fewness* of them, say some; Because *two* is a number *sufficient* to bear a witness, and without *two* a witness is invalid, say others. I no way disapprove these conjectures, but I must confess, I judge it most *agreeable* to the Text to say, they are therefore called *two*, because they consist of *two sorts*, or two ranks of *men*, viz. *Christs Magistrates* and *Ministers* that he hath raised up to maintain his cause against *Antichrists Magistrates* and *Ministers*.

They are said to be *clothed in sackcloth*, to note thus much, *That all the time of the 1260 days their condition shall be outwardly low, they being trampled upon, and trodden under foot by the Beast*: But more especially to signifie how that *these Two Witnesses should all this time be outwardly low, wearing sackcloth* (the mourning attire

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in times of old) *mourning before God, because* (as I have said) *they hear his glorious Name blasphemed, behold the Holy City trodden under foot, and the whole world deceived by the Beast.*

They are said *by fire to destroy their Enemies*, ver. 5. *To shut Heaven that it rain not in the days of their Prophecy*, ver. 6. both which things are taken out of the History of *Elijah*, 1 King. 1. 10. 1 King. 17. 1. Farther, they are said to *have power over waters to turn them into blood, and to smite the earth with plagues as often as they will*, ver. 6. which is taken out of the Story of *Moses* and *Aaron* in Ægypt.

The whole (as I conceive) sets forth this, the *great damage* that the *Antichristian party* shall sustain all the time of the 1260 days, by means of these *two Witnesses*: who shall have such power with God, as oftentimes to bring down his heavy wrath upon the *persons* of their persecutors, which is the thing noted ver. 5. by their devouring and killing their enemies by fire: and also upon their principal *interests*, which I take to be the thing specially *intended*, ver. 7. by their shutting Heaven, turning waters into blood, smiting the earth with plagues, *i.e.* The Popish Heaven, waters, earth, shall all suffer by means of these *two Witnesses* in the time of their prophecy.

By the whole *description* of the *two Witnesses* (as saith our German Author in his *Cl.* p. 66, 67.) God doth declare that what mercies in times of old he hath shewed unto his people, the Children of *Israel*, the same he will also shew in the New Testament unto them that beleeve. He will give them *Joshuahs* and *Zerubbabels*, faithful Teachers, and religious Rulers and Governors, who shall fit and edifie them unto the Temple of God, and as Candlesticks give light unto them with their pure doctrine, and as Olive trees assist them with powerful consolation. He will give them zealous *Elijah's*, and *Elisha's*, who shall fight a-

gainst

the whore *Jezabel*, the Priests of *Baal* and other persecutors. He will also at length send them his *Moses*'s and *Aarons*, who shall deliver them, and bring them forth out of Antichristian bondage.

SECT. IV.

THe *Witnesses*, their testimony finished, are to be *killed*, v. 7. *And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.* In this state they are to continue *three days and a half*, ver. 9, 11. Though our *discourse* of the *three days* and a *half* according to the *strictness of order* should come in *afterwards*, yet in regard the opening hereof will afford us light into some things that follow, I have chosen to place it before.

That these *three days and a half* cannot be (as is the opinion of many worthy men, who look upon the death of the Witnesses to be a corporal death) a *time equivalent* to the 1260 is evident;

1 *Bec.* then there should be *no distinction* at all betwixt the *time* of their *Prophecying* and their *being killed*, if through all the 1260 *dayes*, which is the time of their *Prophecy*, we should suppose them to be *killed*. Now the *Text* hath made a *manifest distinction* betwixt these two times.

2 *Because* its improper to say that *Christs witnesses* against Antichrist should *prophecy all the* 1260 *days* and yet be *killed too*; For put case the Beast all this time did put *some to death*, yet so long as Christ at the *same time*, and in the *same place* had *always* others in *their room*, his *witnesses* were not *killed*. A *man* is not without *witness*, though some *witnesses* are *taken away*, in case others *stand up* and appear in *their room*. Nay those *witnesses* which all the 1260 *dayes* were put to *death* by the Beast, did *most eminently* in dying *bear witness* for Christ, for to *die* for

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the *truth*, is a *living* ſtanding *teſtimony* to it. That *killing* therefore *could not* be a killing as *witneſſes*, he who for truths ſake *loves not his life* to the *death*, is even in dying *a moſt glorious witneſs* of the truth.

3 Its ſaid ver. 10. that when the *two witneſſes* lie *dead*, *the dwellers on the earth rejoyce*, for this reaſon, becauſe they are dead who *tormented* them. Now did the *dwellers on the earth thus rejoyce* all the 1260 *days*? when were they then *tormented*? Will the Text bear it to ſay, they were *tormented* all this *time*, and yet *rejoyced* too? This the Authors or upholders of this opinion muſt neceſſarily aſſert. Nay why do they *rejoyce* at their *death*? why, becauſe being *dead* they fear no *hurt* from them, which whilſt they *prophecyed* they did, for they felt of them, as ver. 5 6. therefore their prophecying and killing muſt be as two *diſtinct* things, and ſo at two *diſtinct* times.

4 *Becauſe*, How could they be *witneſſes* all this time if *dead*? Doth a man when he hath a cauſe to be tried go to *dead* men that they would ſtand *witneſſes* for him, or to *living*? Or how did they *Prophecy* if *dead*? Can *dead* men *prophecy*, or are *prophecying* men *dead*?

5 *Why* are they ſaid to be *killed* onely in the *ſtreet* (or one ſtreet) *of the great City*, ver. 8. and not in the *whole City*? ſeeing in this *ſenſe* they have been within the 1260 *days* more or leſs *killed* all over the *great City*, i.e. throughout the whole Papal Juriſdiction?

6 *What difference* will there be (according to this opinion) *betwixt* their being *killed* and put into *graves*, if we take both for a *bodily death*, which this opinion doth?

7 And laſtly, *How* (according to this opinion) are they all the *three days and a half* kept *unburied*? or *how* at the end of theſe *three days and a half* ſhall thoſe *Witneſſes* which were killed *riſe again*? for ſhall we think thus, that the bodies of Saints martyred by divers means, and in ſundry places, for the ſpace of 1260

years

years together, ſhall all that time lie *unburied*, be *kept* out of *graves*? And then 2. This time expired, *life* enters into their *bodies*, and they *riſe* again. The Text according to this interpretation doth ſtrongly inforce both, for if we conceive their *killing* to be *corporal*, by the ſame reaſon muſt their *burial* and their *reſurrection* alſo.

We are neceſſitated therefore from the clear Text, and reaſon it ſelf, to reject this opinion, and ſeek another. *That* therefore which is more *conſonant* to the words, and doth not wrap us up in ſuch a labyrinth of Intricacies, is to interpret the *three dayes and a half* (which is the time of their being killed) of ordinary *Prophetical* days, noting *three years and a half*, which *three years and a half* are not to be added to the 1260. as a leſſer period, which takes beginning where the greater ends, becauſe then (as one ſaith well) the Beaſt ſhould Tyrannize above 42. *months*, the woman be in the Wilderneſs above 1260 *days*, namely 1263 and a half, whereas the utmoſt tyranny of the Beaſt is but 42 *months*, the utmoſt period of the womans being in the wilderneſs but 1260 *days*; but we are to look upon them as a ſmaller period comprehended within the greater; or to ſpeak plainly, we are to underſtand them of the very *laſt three days and a half* of the 1260. and therefore *M. Medo* in his *Cl* and our German Author in his, both tranſlate thoſe words, ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, *when they ſhall have finiſhed their teſtimony*, Chap. 11. thus, *Cum finituri ſint teſtimonium ſuum*, *When they are about to finiſh their teſtimony*, the 1260 *days* now drawing to an end, then ſhall the *Beaſt* make war againſt them, overcome them, and kill them.

As for that urged by a late Author, who calls in *reaſon* to be Umpire or Judge in this buſineſs, how the *Beaſt* now ready to *die* (as our Author ſuppoſeth he will at the end of the 1260 days) ſhould be ſo magnanimous and warlike as to kill the *Witneſſes*? how (the *Sea* being at this time

tempeſtuous

tempestuous, the *earth* terribly *shaken*) can it be imagined that the *Sons* of the *Sea* and *Earth*, i. e. *worldly men*, should be so *jocund*, as to *banquet* it, *sport* it, make *merry*, send *gifts* one to another, *&c.* as they shall do in the day the *witnesses* lye dead. I say no more but this, that all runs upon a mistake, *viz. That the rise of the Witnesses shall not be till the Empire of the ten-horned Beast* (*i.e.* Civil power of Antichrist) *is in a manner destroyed:* and this upon another, *that the subject of the fifth Vial is the political state* of the *present Roman Empire* (or Antichrists Civil State.) But as I have in my discourse upon the Vials proved the Subject of that Vial to be another thing: so let me say here to the first, it cannot be, because the *Whore* but a little before *Romes fall* is so *high* and *proud*, as that she fears no *danger*, but saith, *I sit as a Queen, and am no widow, and shall see no sorrow*, which were her *political State* (where lyes her outward strength, and as for inward she hath none) *destroyed*, she should have little *cause* thus to brag and *brave*. Nay what do the *witnesses* after their *rise*, if the Beasts power were *destroyed* before? onely *kill* him, whose sword was taken *away* before they came at him? Or how falls the *tenth part of the City*, upon their *rises*, if it were *fallen before*?

SECT. V.

AS for the *particular time* of the *Witnesses* slaughter, the most certain and convincing *demonstration* that can be given thereof, is, *that* which must be *fetched* from a right supputation of the 1260 *days*, which is the *term* of their *Prophecy*, their *killing time* being (as hath been said) the very last *three days and a half* of the 1260. But because the *doing* hereof, to *free* the truth from the *mists* men have *raised* about it, will *require* in a manner a *Treatise* of it self; and also because *no Mystical number*, by reason

ſon of that *glorious harmony* that is in all, can *carry* with it that forcible *demonſtration* going *alone*, as will *appear* to be in it, when accompanied with *others*; I ſhall therefore (that I may not make this ſingle Section to become a Book) *wave this enquiry* in this place, contenting my ſelf to lay down *two* or *three* more general *Concluſions*, concerning this Grand Queſtion, *What time we are to pitch upon as the killing time of the Witneſſes?*

The *Concluſions* themſelves are theſe:

1 *CONCLUSION, That the killing of the Witneſſes ſhall be in that very three years and a half, which ſhall immediately precede the Jews firſt ſtirring*, which is manifeſtly clear hence, becauſe *Daniels* 1290 *dayes* which point us to the time of the *Jews firſt ſtirring*, are concurrent in their *end*, with the *end* of the *time*, *times*, and a *half*, which is the *time* of the *Witneſſes riſing*, as ſhall be made appear in our following Diſcourſe.

2 To this agrees what I have formerly written upon the Vials. The *riſe* of the *Witneſſes* I have there ſtated under the *fourth Vial*. The *drying* up of the Turkiſh *Powers*, thereby to *inſtate* the Jews in their *own Land* under the *Sixth*. Now as the *firſt ſtirring* of the Jews muſt needs be ſome *little time* before the *ſixth Vial* is poured out, becauſe their *ſtirring* is (as I have ſhewed) the *chief moving cauſe* to the *Gentile Saints* to *engage* in this *War* againſt the Turk: So alſo it is obſervable, that the *time* from the *Witneſſes riſe* until the *pouring out* of the *ſixth Vial*, ſhall be but a very *little time*, the *fourth* and *fifth Vials* being both to be poured out in an *inſtant* upon the *reſurrection* of the *Witneſſes*, as may be ſeen with the reaſons thereof in our Diſcourſe upon the *fifth Vial*. Hence, in regard the *firſt ſtirring* of the *Jews* muſt of neceſſity be *before* the *pouring* out of the *ſixth Vial*, as the *cauſe* is before the *effect*, and the *time* betwixt the *Witneſſes riſe*, and the *ſixth Vial* is ſo *ſhort*, we may very well

well conclude, that the *first* workings among the *Jews themselves* in a way of *stirring*, will be *upwards*, even as *high* as the time of the *Witnesses resurrection*.

And for this reason, because the *Jews* shall about the *time* of *Romes ruine* (which falls in the middle time betwixt the fourth and sixth Vials) be *stirring*, are the *praises* rendred for *Romes fall* (as is Mr. *Cottons* conjecture) expressed by an Hebrew word, *Hallelujah*, Revel. 19. 1, 2, 3, 4.

2 *CONCLUSION*, *That the killing of the Witnesses shall be but a little before the downfal of* Rome, which therefore presently *falls* upon their *rise*.

First, The *Order of the Vials* proves this, for under the *fourth Vial* the *Witnesses rise*, as upon the Vials I have shewed. This *Vial* is poured out in an *instant*, and therefore said to be *in an hour*; *In the same hour the tenth part of the City fell*, Rev. 11. 13. that is, *Germany*, one of the *ten Horns*, and the *very place* (as shall appear by and by) where the *Witnesses lye dead*, is upon their *resurrection*, in an *instant broken off*, from being any longer a *Horn* in Antichrists Kingdome; and then as the *next* thing, and that in an *instant* too, is *Rome ruined*, by the pouring out of the *fifth Vial*. So that *Romes ruine* succeeding *presently* upon the *rise* of the *Witnesses*, their *killing* must be but a *little* before it.

Secondly, This is further clear, *Rev.* 18. 7. where wee have the *proud Whore* instantly before her downfal glorying, *I sit as a Queen, and am no widow, and shall see no sorrow*. What is the *cause* hereof? *Ans.* Undoubtedly the very *same* with the *cause* of that joy and triumph of the *Papals*, which is expressed by making *merry*, sending *gifts* one to another, *Rev.* 11. 10. And what was that, but the *death of the Witnesses*? as the Text tells us. Upon this *Victory* over the *Witnesses*, that had been but a *little* before struggling with her, and like to have ruined her, the

Whore

Whore is now so *imperiously proud*, that as *Nebuchadnezzar* of old, a *little* before his *fall* speaks out, *Is not this great* Babel *that I have built*; so she also in her pride cries out, *I sit as a Queen, am no widow, and shall see no sorrow*; as to say, I was lately afraid I should have been spoyled of my glory, been made a widow, and seen sorrow, but now it is otherwise, my enemies are under my feet, I am Mistress and Ruler, therefore *I sit as a Queen, &c.*

And that the *killing* of the *Witnesses* should be here *noted*, is yet more clear, if we consider, how that as those *words* are spoken in the *present tense*, and therefore *cannot* relate to former *past boastings*, so do they admirably *agree* in point of *time* to the *killing* of the *Witnesses*; for that (as I have said) is to be in the very last *three days and a half* of the *Beasts* Tyranny, and the *Witnesses* wearing Sackcloth, which *time* is no sooner *expired*, but, as one of the first things, *Rome* is *ruined*; accordingly this boast is *immediately* before *Romes ruine*. And therefore observe the *words* themselves, and you shall find, that even whilst the Whore is in this jolly fit, instantly and unexpectedly comes her ruine upon her, and the downfal of *Rome* her chief City, Rev. 18.8. *Therefore shal her plagues come upon her in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her*; Vers. 10. *For in one hour is thy judgement come.* So Vers. 17, 19. *One day, one hour*, that is from the *time* of her *glorying*, whilst she is thus *glorying* over the *dead Witnesses*, up start the *Witnesses*, down *falls Rome*.

3 *CONCLUSION, That the killing of the Witnesses shall be in the latter end of the third Vial.*

Two things proved make this Conclusion firm.

1 That some Vials shall be poured out before the slaughter of the Witnesses.

2 That the Vials poured out, shall be only the three first.

The

The firſt of theſe is *ſufficiently proved* by Mr. *Woodcock* in his *Treatiſe of the two Witneſſes*, p. 20 21, 22, 23. I ſhall not here repeat his Arguments, but refer the Reader to the Author himſelf, with adding this farther word, that *John* being, by *one* of the *ſeven Angels* which had the 7 *Vials*, carried away into the *Wilderneſs*, there to have the *interpretation* of the *Vials*, is to me a manifeſt *Argument*, that *ſome* of the *Vials* are *poured out* whilſt yet the *Woman* remains in the *wilderneſs*; why elſe ſhould the *Angel* of one of the *Vials* carry *John* into the *wilderneſs*, there to *learn* the *meaning* of this *myſtery*, if the true *Spouſe* of Chriſt, to whom he *reveals* theſe *ſecrets*, were not, and that even in the *time* of ſome of the *Vials*, abiding there? Yea let me adde (which will ſomething more help us) that I conceive this *Angel* to be *no other* but the *Angel* of the *third Vial*; my reaſon is, becauſe the *interpretation* of the *Vials*, which is the thing *revealed* to *John*, Chap. 17. Chap. 18. *&c.* begins with the *third Vial*, for the *firſt* thing after the *deſcription* of the *Whore* her ſelf, which is to be judged, that relates to her judgement, is the *Lambs overcoming* ſome of the *Horns*, verſ. 14. which act is to be referred to the *third Vial*, as I ſhall ſhew preſently. And indeed the reaſon why in the *explication* of the Vials, the *two firſt* are left out, and the *Angel* begins with the *third*, is, becauſe (as I have obſerved upon the *Vials*, p. 260, 261, 262.) Chriſt in the *two firſt Vials* is but *regaining* his own, not yet *invading* his Enemies Dominions, till the *third*: Now becauſe all that *John* in the *explication* hath ſhewed him, is *only* the *judgement* of the *Beaſt* and *Whore*, which (as I have ſaid) are firſt deſcribed, then their judgement peece by peece declared; therefore the *two firſt Vials* are omitted, as being another thing, rather (I ſay) Chriſts getting his own, then as yet judging his Enemy, and he *begins* with the third, where the *judgement* of the *Whore*, the work of breaking the *Great*

Image, casting down the *Thrones* of the *Fourth Beast* begins.

This being so, as it teacheth us that the discovering-time of the *Great Whore* in her true Colours, and the judgements of God to be executed on her, and the glorious Kingdom of Christ to follow thereupon, is to be looked for under the *third Vial*, the *Angel* of that *Vial* shewing *John* these things; So also it teacheth us, that under the *third Vial*, the Church is to be in the *wilderness*, therefore *John* is carried *thither* to learn these things: But beyond this *Vial* she is *not* to be *there*, as also I shall shew by and by: The *term* therefore of the *Womans* being in the *wilderness* expiring under the *third Vial*, it hence follows, That the death of the *witnesses*, which is the *concluding time* of that long *term*, should likewise *fall* under the *third Vial*.

And indeed, because the *blackest day*, one of them that ever the Church of Christ met with, is to *befal* her under the *third Vial*, in the *latter part* of it, therefore (as I conceive) are the *glorious discoveries* of the *judgement* of the *Great Whore*, and the *Beast* her Enemy, and of the *Kingdom of Christ*, following thereupon, made *known* to the *Saints* under the *third Vial*, to *bear* up their *spirits* in this *day*: it being the way of God with his people, when he brings any sore sufferings on them to forelay them with somewhat which may make them able to bear it. This I adde in the general only.

I come now more particularly to prove the thing, viz. *That the killing of the Witnesses is to be under the* third Vial, *at the latter end thereof.*

My Reasons are these;

1 *Because* the *Angel* of the *fourth Vial* hath this *work* committed to him by *special dispensation*, over and besides the pouring forth of his *Vial* (though he performs it together with that) viz. *To give call to, and assist the*

the Witneſſes riſing. (See my Diſcourſe upon the fourth *Vial.*) By *conſequence* therefore, the *Witneſſes* muſt *lye dead* in the *latter end* of the *third*, becauſe the *Angel* of the *fourth Vial*, no ſooner *begins* to pour out his *Vial*, but *immediately*, they are *riſing*.

2 *Becauſe* the *particular acts* of the *Witneſſes* immediately *preceding* their *killing* (which killing therefore is recorded in the next verſe after theſe acts, *Rev.* 11.6,7.) ſeem to me to have a *peculiar look* unto the *three firſt Vials*, agreeing with them moſt exactly (according to that interpretation I gave of them, whilſt yet I had no ſuch thing in mine eye) both in their ſubjects and effects alſo. As let us compare each with other.

1 The *ſubject* of the *firſt Vial* is the *Popiſh Earth*; the *effect*, an *infectious ſore*; accordingly the *Witneſſes* are ſaid to *ſmite the Earth*, and that with *plagues*, or *infectious ſores*, as often as they will.

2 The *ſubject* of the *ſecond Vial* is the *Popiſh Sea*, *i.e.* the Romiſh Eccleſiaſtical, or Church-State: The *effect* of it, a *diſcovery* of the *ſame* to be *corrupt and mortal*; accordingly the *witneſſes have a power to ſhut Heaven that it rain not*, that is, they ſhall make it appear, that the Antichriſtian Heaven, or Church-State (ſo much boaſted of as being the only Church) is a dry barren Heaven, affording no rain, to give life or nouriſhment to thoſe that live under it.

3 The *ſubject* of the *third Vial* is the *Rivers and fountains of waters*; the *effect*, they become *blood*; accordingly, the *witneſſes have a power to turn waters into blood*. Now theſe *acts* performed by the *witneſſes* immediately before their *killing*, agreeing ſo *fully* to the *three firſt Vials* in their *ſubjects* and *effects* both; undoubtedly we are not to look upon this admirable *Harmony*, to be a thing falling by *accident* (eſpecially conſidering too, that by theſe acts the *witneſſes* are ſaid to torment the Papiſts,

*ver.*10. which to do by Saints and Witneſſes, is the proper work of the Vials,) but rather to have its riſe in the *all-wiſe Counſel* of God, who hereby would give his to underſtand, that the *three firſt Vials* are to be poured out before the *fourth*, then the *death* of the *Witneſſes* to be expected.

This Obſervation confirms me in two things.

1 That in *ſtating our ſelves* (in my diſcourſe on the Vials) *to be at this perſent time under the third Vial, I was led to ſtate the thing aright.*

2 That *the judgement there made of the ſubjects and effects of the three firſt Vials is truth*, by reaſon of the anſwerableneſs of the *Vials*, according to that interpretation, to the *acts* of the witneſſes immediately preceding the time of their ſlaughter.

3 *Reaſon*, Becauſe the *ſlaughter* of the *witneſſes* is to *fall* in the *interval* betwixt the *War of the Lamb with the Kings of the Earth*, Rev.17.14. and the *ruin of Rome*. This *war* of the *Lamb* is a *Civil war*, a *war* made by a *Civil ſword*, becauſe it is a *war* made with the *Beaſts civil Power*, namely, *his horns*; And ſecondly, It is a *Civil Power*, namely, ſome of the *ten Kings*, that are *vanquiſhed* by this war, *He ſhall overcome them*---- that is, *ſuch* of the *ten horns*, or Kings, as ſhall *war* againſt him, (the whole, or all the ten horns being here put for a part) and for this reaſon, I conceive, doth the *Lamb* at this day go under that Title, *King of Kings*, and *Lord of Lords*, becauſe in this *war* he ſhall *vanquiſh* and tread under foot *Kings*, *Lords*, &c.

Now this *war* muſt by all circumſtances be a war *within the Vials*.

1 *Becauſe* Its the *Angel* of one of the *Vials* that *ſhews* it unto *John*, ver. 1.

2 *Becauſe* Chriſt hath ſo many *choſen ones* accompanying him in this *war*, which is an *Argument* that Chriſt had *many* in the world at this day who had got the *victory* over

over the *Beaſt*, and could ſtand and face him in a warlike way, which was not till the *work* of the *Vials* was *begun*.

3 *Becauſe* Its the *immediate forerunner of* Romes *ruin*, the ſtory of which therefore comes in, in the next Chapter.

It being ſo, this *war* can belong to no other but the *Third Vial*, the *ſubject* of which, I have ſhewed upon the *Vials* is ſome *particular States and Kingdoms ſubjected to the Beaſt*, i.e. ſome of the *ten horns*, whoſe *Heads*, *Rulers*, *&c*, fall by the pouring forth of that *Vial*. Nay it muſt be ſo, becauſe (as I have ſaid before) this is the *firſt thing* revealed to *John* as touching the *judgement* of the *Beaſt*, whoſe *judgement* (in the *explication* of the *Vials*) begins with the *Third Vial*.

Now obſerve in the *interval* betwixt this *war* and *Romes deſtruction*, we have the *proud Whore* brought in glorying Chap. 18. 7. *I ſit as a Queen*, &c. and what's the *cauſe* hereof, but onely the *Victory* obtained now, in the *concluding time* of her Kingdom, over the *witneſſes*, as we have already noted. I therefore conclude, *the ſlaughter of the witneſſes muſt fall in this interval*. If in this *interval*, then muſt it be in the latter end of the *Third Vial*; for upon the pouring out of the *Fourth* they *riſe*; yea, the *Fourth Vial* being to fall upon *Germany* (as in opening the Vials I have ſhewed) and *Germany* being (as ſhall appear) the *place* in which the *witneſſes lie dead*, it cannot be thought that the *death* of the *witneſſes* ſhould or can come under the *fourth Vial*; for how improper, yea abſurd would it be to ſay, Chriſts *witneſſes* by the power of the *Beaſt lye dead in Germany*, even whilſt Chriſt by his people is pouring out a *Vial* of wrath upon it? It muſt therefore of neceſſity be, ſeeing we are to place their *killing* betwixt the *war* of the Lamb with the Kings of the Earth, and *Romes ruin*, that we ſhould place it

towards the end of the *third Vial.*

Obj. But it may be ſaid, That the Vials are all to come under the ſeventh Trumpet; for upon the ſounding of the ſeventh Trumpet, it is ſaid, *Thy wrath is come*, Rev. 11. 18. and what wrath ſhould this be, but the *Vials of wrath*? if ſo, then muſt the killing of the Witneſſes, which appertains to the woe of the ſixth Trumpet, be paſt and over, and that before any one of the Vials are poured forth.

Anſ. 1. For the *matter* of the Objection, it cannot be, *that all the Vials ſhould come under the ſeventh Trumpet,*

1 *Becauſe* Its expreſly ſaid of the *ſeventh Trumpet*, that *in the days when the ſeventh Angel ſhould begin to ſound, time ſhould be no longer*, Chap. 10. 7. But if after his ſounding *all the Vials* were to be poured forth, which already in pouring forth have taken up above 1260 *years, time* (even after his ſounding) ſhould be a great *while.*

2 *Becauſe* Its alſo ſaid in the ſame verſe, That *when the ſeventh Angel ſhould begin to ſound, the myſtery of God ſhould be finiſhed*: but if all *the Vials*, which comprehend within them the whole *myſtery* of judging the *Beaſt*, converſion of the *Jews*, &c. were to be poured out afterwards, then could not the time of the ſeventh Angels ſounding be the *finiſhing time* of *myſteries*, but rather the *beginning time.* It cannot therefore be that the *ſeventh Trumpet* ſhould comprehend within it all *the Vials*; it is therefore better to ſay that the *ſeventh Trumpet* is contemporary with the *ſeventh* and *laſt Vial* only; and indeed they very patly anſwer the one to the other, for

1 Upon the *ſeventh Trumpets* ſounding, its ſaid, *The myſtery of God is finiſhed.* So upon the *ſeventh Angels* pouring out his Vial, *It is done*, What is that? but the *ſame* with the *other*, it is *finiſhed.*

2 Upon the *ſeventh Angels* ſounding, *the Kingdoms of this world are all ſubject to Chriſt*, Rev. 11. 15. now the

doing

doing of this is the *proper and peculiar work* of the *ſeventh Vial*, as our diſcourſe on that Vial proveth.

3 The *ſeventh Angels* ſounding, is the *time of rewarding Saints*, not *ſome* onely, but *all* of them, ſmall and great, *ver*:18. this comes under none of the Vials but the *ſeventh onely*, which comprehends within it the *time* of the *New Jeruſalem*, the *time* of rewarding the *dead* and *living* Saints.

4 Upon the *ſeventh Angels* ſounding there *are lightnings, and voyces, and thundrings, and an earthquake, and great hail*, ver.19. This is *peculiar* to the *ſeventh and laſt Vial*, and anſwers to the *plague* of it almoſt verbatim, *Revel.*16. 18,21. Therefore I ſay, the *ſeventh Trumpet* is *contemporary* with the *ſeventh Vial*, and no other. The matter of the Objection is therefore a miſtake.

2 For the *ground* of it, which lyes in theſe words, *Thy wrath is come.*

Anſ. This *wrath* is not to be underſtood of the *wrath* of *all the Vials*, but onely of the *laſt*, which becauſe it ſhall be the *greateſt wrath*, hath an *emphaſis* put upon it, *Thy wrath*, as if Chriſt had never been angry till now, that is, comparatively the former wrath was but a Flea-bite to this. Hence (which confirms our ſenſe) the day of the *ſeventh Vial* (which is all one with the Battel of *Armageddon*) is called the *day of Chriſts wrath*, Pſal.110.5. *The fierceneſs of the wrath of Almighty God*, Revel. 19.15. *The day of vengeance*, Iſa.63.4. *Of indignation*, chap.66.14. *The great and terrible day of the Lord*, Joel.2.31. Mal.4.5. all confirming this, that this *dreadful time* of the *Lambs wrath* doth more properly relate to the *laſt Vial* onely, than to *all the Vials* in general.

From all the three former *Concluſions* put together, I make up this, *viz.* *That the day of the Witneſſes killing*

muſt in all likelihood be already begun, and not much more than begun. For ſith from our firſt Concluſion, their *riſe* muſt be *concurrent* with the end of *Daniels* 1290 *days*, which beginning from *Julians* time, expire *A. D.* 1656. as ſee *Generation work*, part 1. p. 51, 52, 53, 54. And ſith from our ſecond Concluſion, their *killing* muſt be a little before *Romes ruin*, which (for what I have ſaid under our firſt) doth in a manner *contemporiſe* with the *other*. And ſith from our third Concluſion, their *killing* muſt be under the *Third Vial*, which is manifeſt from our diſcourſe upon the Vials, to be the Vial we ſtand under at *preſent*. I therefore from the whole conclude, That this black day is in all probability begun, and the Witneſſes do at this preſent time lye dead.

Hence it is a thing we muſt expect, that yet a *little while*, until this *cloud* is toward blowing over, the *work of Chriſt* in the world wil go on but *heavily*, for there is reaſon for it (as I ſhall ſhew anon) that within the *day* the *Witneſſes* lye *dead*, though their *killing* be a *particular act*, an act reſtrained to one place onely, yet that the *work* and cauſe of *Chriſt* in general, ſhould the greateſt part of that day labour under a Cloud.

SECT. VI.

THe *Beaſt* killing the Witneſſes, the Text tells us is *the Beaſt aſcending out of the bottomleſs pit*, ver. 7. of which *Beaſt* I have diſcourſed upon the Vials, p. 97, 98, 99, 100. where this *Beaſt* is proved to be the *Roman Civil and Eccleſiaſtical State*, or *the Antichriſtian Magiſtracy and Miniſtry*, both laying *heads* together, and joyning hands to *kill* the two *Witneſſes* of Chriſt, *viz. The true Magiſtracy and Miniſtry.*

And here it is obſervable, that *Antichriſts Magiſtracy and Miniſtry*, though *two*, yet are called but *one Beaſt*,

as also *Rev.* 13. last. *One* number is assigned to *both* the *Beasts*; whereas the *Magistracy* and *Ministry* of Christ, take them in the *time* of their *Prophecie*, when they are *killed*, or when they *rise*, they are still *two*, and spoken of in the *plural* number. What may be the reason hereof? *Ans.* Christs *Magistracy* and *Ministry* keep their *powers distinct* and therefore they are *two*; Antichrists *mix* their powers, and therefore they are *one*. That *Magistracy* and *Ministry* therefore, which *weave* and *intermixe* their powers, making and using in a manner but *one* sword, whereas they should do *two*, are neither of them *Christs*, but both the *Limbs* of *Antichrist*; nor are they in the account of the Holy Ghost *witnesses*, but *beasts*, who calls them so, *Rev.* 13. yea layes down this as the principal *character* of the *two Beasts*, that notwithstanding they were *two*, yet did the *one* exercise the *others power*, for *the second Beast exerciseth all the power of the first*, vers. 12. Now though the *power* of a *Beast* is ordinarily stronger then the power of a *rational witness*, yet by how much the *rational creature* is more *honorable* then the *sensitive*, by so much are *those* in whom the *witnessing power* remains, more *honorable* then those, whose *power* is only the *power* of *Beasts*.

SECT. VII.

AS touching the *Nature* of the *Witnesses death*; we are not to conceive thereof as though the same were to be a *corporal killing*, which no way agrees with this *Prophecy*, for,

1 Such as is their *resurrection* and *ascension*, such their *death*; but their *resurrection* and *ascension* is not *corporal*, therefore not their *death*.

2 This Killing must be such a Killing as that they may in the *time* of their being Killed, *lye dead* as *witnesses*; for other-

otherwise we cannot distinguish their *killing*, from their *Prophecying*, if we suppose them in both to give *testimony*, and bear *witness* for Christ against the *Beast*; But a *corporal killing* of *witnesses* doth not make them *cease* to bear *witness*, but rather to bear *witness* in a more eminent manner, as hath been before observed. It is not a *corporal killing* therefore which is here meant.

Quest. What manner of Death then is it?

Answ. *A Death* (as I conceive) *partly Civil*, and *partly Spiritual*.

1 *Partly Civil*, which shall be a *deprival* of the *witnesses*, in a very *great* measure, if not *totally*, of their *Civil Liberties*, and the *free exercise* of their *Religion*. The godly *Magistracy* shall be put out of office, and so be in no capacity as *Magistrates* to *bear witness*; the godly *Ministry*, by penal Laws have their mouths stopped, and not suffered as *Ministers* of Christ to *bear witness*. This shall be their death, as to the Civil part of it.

2 This *death* shall be *partly spiritual*, and herein (as I conceive) the *blackness of the day* shall principally lye, and not in Bloodshedding; for observe, though the *Beast* hath a *will* to this latter, *viz.* to *kill* the *witnesses outright*, yet is he not *permitted* to do it, vers. 9. Now this *spiritual death* shall consist chiefly in this, *viz. That the witnesses shall all this three yeers and a half be so left of God, as that they shall not have that courage that was in the people of God, all the time of the witnesses Prophecie; who then did not love their lives to the death, but maintained the truth, and opposed the Beast with their blood:* But I say, now they shall want this *courage*, choosing rather cowardly to lye down (though stript of Liberty and Religion both) as men quite bereaved of spirit and life, then boldly, as did their famous Predecessors, stand up for *Christ*, and protest against the *Beast*. And such a *day* as this, is by far

far a *worse day*, then to see *Saints killed* with the sword, for whilst it is thus with them, they are *honouring* their Lord and Master, by *bearing testimony*, though with their bloods, but now they are *shaming* of him, yea Religion it self, by deserting their Colours.

And the Reasons why I conceive of the thing after this manner, are,

1 *Because* they cannot in *any other way* be said to *lye dead as witnesses*, which must be, because otherwise (as I have said) there is no *distinction* at all betwixt their *Prophecying* and their *Killing*.

2 *Because* their *resurrection* at the end of the *three dayes and a half*, is by a *spirit of life from God* entring into them, vers. 11. *i.e.* a *spirit of courage and boldness* now to stand up for Christ, and Protest against the Beast, put into them by God, which before was wanting. Therefore, I say, the *death* here spoken of is not a *corporal*, but *another* manner of *death*, and the *woe* of the *day* shall lye more in being *forsaken* of God within this time, then in being *tormented* or martyred by man.

SECT. VIII.

THe place in which the Witnesses lye dead, is not the whole Papal Kingdom, but some particular Nation, or some one of the ten Horns.

The Reasons are,

1 *Because* (as our German Author in his *Cl.* p. 73. hath well observed) they are said to *lye dead*, not in the *streets of the Great City*, in the plural number, but in *the street*, in the singular, *Rev.* 11. 8. *And their dead bodies shall lye in the street* (ἐπὶ τῆς πλατείας) *of the Great City*. Noting, that their *killing* shall be in *one street*, not in *all* the *Papal Kingdom*.

2 *Because* upon their *resurrection*, the *whole* City, *i.e.*

all

all the Papal Kingdom is not *overthrown*, but only a *tenth part*, verſ. 13. *And the ſame hour---the tenth part of the City fell.* Now obſerve, *There* where the *witneſſes lye dead three dayes and a half*, *there* this time expired *they ariſe*; *where* they *riſe*, in that *place* doth the *Papal power* fall before them, upon their *riſe*, or otherwiſe they could not *riſe*, for that power would keep them down; ſo that look *how far* we extend the *killing* and *riſing* again of the *witneſſes*, ſo *far* muſt we extend the *ruine* of the *Papal power*, and that in the *very ſame* hour they *riſe*. But now the *Great City* or Papal power is not *wholly* deſtroyed upon the *witneſſes riſe*, but a *tenth part* only falls; therefore the *riſe* of the *witneſſes*, and ſo *conſequently* their *lying dead*, which goeth before it, is not to be looked for *all over the Papal Kingdom*, but in a *tenth part* only. Or thus, we are not to conceive that *all the witneſſes* Chriſt hath within *any* of the *ten Horns*, ſhall at this time *lye dead*; But Chriſts *witneſſes* only in *one* of the *ten Horns*, the *death* of a *part*, being here put for the *death* of the *whole*, and well may it, conſidering how *remarkable* this *death* ſhall be for the *nature* of it.

It would therefore be inquired into, ſeeing that this is to be but in one tenth part, what part or place that is.

Anſw. I have in my Diſcourſe upon the *Vials*, *Vial* 4. affirmed the place to be *Germany*; and I may truly ſay, that what I then affirmed more *doubtfully*, I am by looking more *intently* upon this ſubject of the *witneſſes*, much *perſwaded* of, and *confirmed* in. One reaſon which ſwayes with me is, becauſe the Holy Ghoſt ſeems to ſpeak of the *place* by way of *eminency*, as being the moſt *noted place* of the whole Papal Kingdom, verſ. 8. *The ſtreet of the great City*, *i.e.* the *noted* ſtreet, the Market-ſtreet, or (as I may ſay) the Thorow-fare, ſo verſ. 10. *The tenth part of the City fell*, the Original reads the words with an Article, ἡ δεκάτη τῆς πόλεως,

That

That tenth part of the City, i.e. the most eminent, noted part of all the Ten.

Now the place being spoken of by way of *eminency*, it must be understood either in relation to the *witnesses*, or the *Beast* that kills them, that is, it must be either the most *eminent* place for *witnesses*, or the most *eminent* Kingdom belonging to the *Beast*, one of the two. Now take *either* of these, and it doth not so *properly agree* to *any* place in all *Europe*, as *Germany*; for,

1 In respect of *Witnesses*: Our Question now is not, where at this present day are most *Witnesses*; but the thing we must look after is, what place that is, which through *all the time* of the *Beasts reign*, hath been the *most noted* place for *Witnesses*, and there must we fix our Standard. Now that is *Germany*, which in this respect (until at this present day) hath ever *excelled* all the *Nations* in *Europe*. The *Witnesses* there *began* to appear for *Christ* openly against the *Beast*, before the year 500, against whom suddenly after was raised a most bloody *persecution* by the *Beast*; which *persecution* is the highest I can find in any History, that was made (to speak properly) by the *Beast*. Notwithstanding this *persecution*, the *witnesses* (as Ecclesiastical Writers affirm) grew and increased, and, like fire in a thatch, spread themselves over *Germany*, and neighbouring Countries. Yea from that day to this, there ever have been more or less *witnesses* standing up, and sacrificing their lives for the cause of *Christ*, against the *Beast*, in *Germany*, so that *Germany* it hath been in a manner the *Seed-plot* of truth, and the very *Nursery* of *witnesses*, throughout all ages.

2 Look upon it in respect of the *Beast*, and it is also the *most noted* place, and above all, deserves to be called *the street*, *that tenth part* by way of *eminency*, being indeed the *principal street* of the great City, the *first horn* of the *Beast*, the chief Kingdom of the *fourth Monarchy*, as under *Antichrist*, as saith my worthy German Author, in his *Cl.* p. 78. giving these three Reasons for it.

1 Be-

1 *Because* It is called the *Roman Empire.*

2 *Because* It is, as it were, *a figure and Image of the old Roman Empire*, having seven Heads, in regard of the seven Princes Electors, and ten Provinces, in respect of the ten Circles into which it is distributed.

3 *Because* The *Head of the German Empire hath still the name of a Roman Emperor*, and hath the *pre-eminence* above all other Kings adhering to the Papal State.

And truly, when I cast mine eie upon what hath about half a year, or three quarters of a year ago been done in *Germany*; and also how the *Saints* there seem, at present, *bereaved* of life, lying down and couching under their burden, it appears to me, the time, place, and thing compared together, to be more than an ordinary dispensation.

And farther let me say, Though the *Saints* there at this day seem to have *lost* that *noble spirit* that was in their *Ancestors*, who for Christs sake loved not their lives unto death; yet surely, this consideration, That they are the Children and Off-spring of those famous blessed *Witnesses*, who with undaunted resolution appeared for Christ, when our Fore-fathers, yea, and the whole world wondered after the *Beast*, should not a little draw out the Bowels of our compassion towards them.

Notwithstanding what I have said of *Germany* as the place, yet let me add this in the conclusion, that I conceive withall, that *the condition of the people of God in other places, will not be so prosperous, but a cloud will be upon them, their comforts and expectations, a great part, if not the greatest of this time*; for though the *thickness* and *blackness* of this *cloud* is to hang over *Germany*, yet may it not be thought, but that so *great a cloud* will cast a *shadow* further, and thereby *afflict*, at the same *time*, though not in the same *measure*, the people of God elsewhere.

And

And indeed, it is very reasonable to think it should be so; for if when but a member suffers in the natural body, all the members suffer with it; then surely, when not a member onely but a principal part of the mystical **Body** lies under so sore a pressure as the body of Christ never before lay under, cannot we think the other members should at that time have such cause of rejoycing, as those who feel no smart at all. How could there then be a sympathy in the mystical body?

Nay, it is not onely reasonable, but a thing of great concernment, and special use it should be so; to the end, the other members by feeling smart and anguish, from a few onely of the scattered drops lighting upon them, might hereby be made the more sensible of the condition of their fellow brethren, who lie under the furious rage of the tempest; and also might from hence be stirred up to cry aloud to the Father of Mercies, for their poor Brethren, who now being thunder-struck, have for the present neither sense, nor life in a manner, and so cannot cry for themselves.

SECT. IX.

TWo things we have in an *especiall manner* noted by the Holy Ghost, both which concern the *Witnesses*, and are to have their fulfilling within the *three days and a half* of their *lying dead*.

First, *They of the People, Kindreds, Nations and Tongues, see their dead bodies three days and a half, and will not suffer their dead bodies to be put into graves*, vers. 9. The *putting* of the *dead bodies* of the *Witnesses* into *graves*, notes a *corporal death*, it being Scripture phrase to put the *grave* for *bodily death*, 1 Cor. 15.55. 1 *King*. 14.13. 2 *King*. 22.20. This would the *Beast* do, but he is *hindred*.

Here a *Controversie* ariseth, *Who those People, Kindreds,*

dreds, Nations and Tongues should be. Some will have them to be the *Popish party*, some, *a reformed people*; if the *one*, the *act* is an *act* of *dis-favor*, if the *other*, of *favor*.

Both these opinions you may see, with the reasons of either, laid down by Mr. *Woodcock* in his Treatise of *the Two Witnesses*; who himself is for the first, that they are the *Popish party*. To bring here the Arguments on both hands to the Touchstone, would be more tedious than profitable, in regard the thing it self is not a matter of so great moment, but that without any prejudice to all my other Principles, there may be an allowance of different conjectures; and therefore, to make a great contention for a little gain, I shall not do it, for it will not quit time and cost.

I shall therefore onely offer to consideration my own thoughts hereof, *viz. That neither the Popish party, nor a reformed people, properly so called, or so esteemed by Christ, are here meant*; but indeed, a *third party*; a *party* that cannot properly be said to *worship the Beast*, because him they disown; Nor a *party* that may properly be called a *reformed people*, because Reformation is a thing they have little regard unto: But if you would see them in their *proper Character*, They shall be persons of a *worldly interest*, or to speak plainly, *pure Statists*, who walking by the *rules of State-policy*, shall neither professedly own the *Cause* of *Antichrist*, nor *Christ*, beyond these principles. And therefore very emphatically hath the Scripture (as seems to me) set them forth by *people, and Kindreds, and Nations, and Tongues*, which as it is a middle name, neither so *odious* as the name of the *worshippers of the Beast*, nor so *honorable*, as that of *the Witnesses*; so doth it excellently agree to such persons, whose main design is a meer *worldly interest*; for of such, the great thing in their eye is the *good of Common-wealths*, the

regu-

regulating and ordering the affairs of People, and Nations, and Kindreds, and Tongues, and though they may own and favor the cause of Christ, yet will they not appear for it a step farther than will stand with *National interests*, the *good of People*, and *Nations*, and *Kindreds*, and *Tongues*. Now such there shall bee in the world, in the *time* the *Witnesses lie dead*, who shall take notice of the *Witnesses* slaughter, and have a cast of their eye that way, and by their power so far awe the *Beast*, as that he shall not satisfie his lusts upon the *Witnesses*.

Secondly, Besides these, *we have another sort of people spoken of*, who formerly being such as were *tormented* by the *Witnesses* in the *time* of their *prophecy*, shall now upon their death be *jovial*, make *merry*, send *gifts* one to another, as hoping they are now *delivered* from that *danger* they feared they should sustain by these Witnesses. These are called *the dwellers on the Earth*, ver. 10. *And they that dwell on the earth shall rejoyce over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the Earth.* The phrase needs no other *interpretation* than what we have, *Chap.* 13. 8. *And all that dwel upon the Earth shall worship him*, i.e. *the Beast*. Ver. 14. *And deceiveth them that dwel on the Earth*; clearly shewing, *that the dwellers on the Earth*, are *the Popish party*, such as worship the *Beast*, and are deceived by him.

These, as well as the other, see the *Witnesses lie dead*; The difference is the other see them with an *eie of care*, and some kind of *pitty*; these, with an *eie of scorn*, and *triumph*. Hence it is said, that at the Witnesses rise *great fear fell on them that saw them*, vers. 12. which words relate to these *latter sort* of *beholders*, who therefore vers. 12. are called *enemies*; these at the *Witnesses rise* shall *fear*, Why? Because having been *tormented* by them before, they shall now expect the same again.

The demeanor and carriage of this latter sort of beholders, set forth by their *rejoycing*, making *merry*, sending *gifts* one to another, &c. hath sometimes made me conceive that there should be within these *three days and a half*, a *great calm* upon the Nations, *i.e.* they should lay aside war and strife, at least, in a great measure, in comparison of what was in the days immediately before; For a time of *tempest and war*, when every man sees his *interest* going to wrack, is not a time of *rejoycing and feasting*, especially with *the dwellers on the Earth*, who serve no other God, nor mind nothing else, but their lusts and interests, but a time of *howling and mourning*. Withall, the *boast* of *the proud Whore*, Revel. 18. 7. (Of which I have spoken before) seems somewhat to countenance this, for grant her to have *killed the Witnesses*, yet if when this is done, her followers were *killing* one another, and her outward strength *tearing* it self in peeces, she should have but *little cause to boast*. But she boasts and that in such manner, as seems to me to argue, that she hath her *enemies*, that before she *feared*, under her *feet*; and her own *strength* also, which before was *broken* and divided, *united*: which two things do wonderously lift her up, and make her conceit her self (as indeed she is in an outward way) stronger, and more fast in her seat then ever. And as her boasting seems to argue, this general peace should not be till towards the end of the *three days and a half*, for this boasting of hers is the *immediate fore-runner* of her ruin, which comes in upon her inevitably, upon the *witnesses rise*.

And to this its not improper to add the opinion of that eminent Servant of Christ, Mr. *Archer*, in *his Personal Reign*, Printed *A.D.* 1642. who speaking of the ten horns giving up their power to the Beast, *Rev.* 17. 12, 13, 17. saith thus, '*Here is a double giving up of their power* '*to the Beast spoken of, though yet they may seem both*

one

'one, but will be found of him who ponders them, at two 'diverse and several times. For in the former its onely 'said they had one mind to give their power to the Beast; 'i.e. (saith he) they were at that time, all alike ignorant 'and superstitious, and so the Papacy easily devoured 'them: But in the latter place its said, God put it in- 'to their minds to agree, and do it, i.e. at this time they 'were not all alike, some of the Kingdoms had light and 'reformation, and had withdrawn from Rome; yet by 'some special over-ruling Providence (in respect of which 'its said, God put it into their hearts) they who had depar- 'ted from Popery, shall revolt and by some agreement or 'Covenant with the rest all jointly shal again give up their 'power to the Beast. So that (saith he) this act differs 'much from the former, and seems to be a second act 'of the ten Kings, that is, of so many of them as were re- 'volted from the Papacy; and it also appears to be so, 'because it is made the fore-runner, and the immediate 'fore-goer of Romes ruin. but the former giving up 'was at the beginning of the Papacy. Hitherto the very words of Mr. *Archer* that eminent Witness of Christ, who for the testimony of Jesus, dyed in Exile fourteen or fifteen years ago, *Pers. Reign*, p. 50, 51.

Now this testimony is the more remarkable, as to us at this day, by how much the *giving up*, vers. 17. (which he comments upon) followes that *remarkable war* betwixt the *Lamb* and the *Kings of the Earth*, which our eies have seen, but the worthy Author lived not to see it. Yet let me add this, that I do not conceive with the Author, that this *giving up of power* to the *Beast*, shall be a *revolting of all the ten Horns* to Popish Religion, for the *power* here spoken of, that is *given up* to the Beast, is *civil power* only (that being properly the power of the horns) which by way of League or Covenant with the Beast, or those who are confederate with him, may be given up to him, and

yet no receiving nor embracing Romish Religion.

From these grounds it is a thing conjectural, that a *general peace shall be in that part of the world, commonly called Christendom, within the time of the three days and an half.*

My first thoughts hereof were, whilst I considered this 11 Chapter onely, that this peace should be so general, as to take in all those Nations that were formerly under the power of the *Beast*; but since the time I weighed, and compared with the truth of this Chapter, the truth laid down in the 12, and 14 Chapt. it hath been a Question with me, whether that people whom the Holy Ghost sets forth by that Title of the *remnant of the womans seed*, Revel. 12.17. shall not be excluded from this agreement. One of these two (I suppose) we may conclude upon, that either they *shall be excluded*, or shall *renounce* this Covenant with Hell, before the *three days and a half* are compleatly *expired*; for the Dragon at the end of the three days and a half makes war upon them. Which of these two will be, time will determine; but being more and more perswaded every day, that Christ is coming on upon his people apace, I shall not cause this little Book to wait to see the issue.

SECT. X.

THe *three days and a half* fully expired, *the dead Witnesses rise again.* The thing that sets them upon their feet, is said to be a *Spirit of Life* from God entering into them, vers. 11. *And after three days and an half, the Spirit of Life from God entred into them, and they stood upon their feet*, i.e. a *Spirit* of *boldness*, and *courage*, *zeal*, and *undaunted resolution* to appear for Christ against Antichrist, whatsoever it cost them shall now fall upon them, so that live or dye, having so good a

Cause,

Cauſe, they will no longer be Cowards, and lurch their Colours; but in the name of the Lord into the field they will go, and ſee whether the *Beaſt* dare appear againſt them.

Queſt. It will be here worth our inquiry, Whether this Noble Heroick Spirit ſhall come upon them from God immediately, or whether it ſhall be wrought in them mediately by ſome means.

Anſw. I conceive, that look as the *killing* of the *Witneſſes* is partly *mediate*, being cauſed by the *Beaſt*, partly *immediate*, being deſerted by God: ſo ſhall their *reſurrection* alſo, that it may *anſwer* to their *death*, be; *i. e.* this *Spirit of Life* which ſets them upon their feet ſhall be wrought in them, *partly mediately*, by ſome means that ſhall be uſed to that end, and *partly immediately*, by Gods accompanying thoſe means with a more than ordinary power and efficacy, for the effecting this glorious work. So that Gods hand ſhall be much more viſible in the thing, than the means it ſelf, though yet means ſhall be uſed.

Now as for the means, I apprehend it ſhall be ſome *loud call* that ſhall be given to the *Witneſſes* from *ſome Saints*, from out of ſome other place, who ſhal be very *ſenſible* of their condition, and ſhall have it ſtrongly ſet home upon their hearts, that the *time* is come in which they are to *ariſe*. This Call ſeems to me, to be that *great voyce from Heaven*, which bids the *witneſſes come up hither*, ver. 12.

Now the reaſons why this *voyce from Heaven* is brought in *after* their ſtanding upon their feet, and not *before*, may be theſe.

1 Becauſe the *immediate hand of God* in putting life and courage into the *witneſſes* to anſwer their *Call*, ſhall be a thing (as I have ſaid) *much more* remarkable and viſible than the *Call*; and therefore is that named *firſt*, and the *whole* of their *reſurrection* ſeemingly *attributed* thereunto.

Or 2 Becauſe (which I rather judge) it is very likely that the *call given them* ſhall be a *continued call*; not a

call to rise onely, but *a call* to some *higher work*, which *work* is here set forth by the *phrase* of *ascending up to Heaven*; which notes thus much to me, that the *instruments* who shall give the Witnesses this *call*, being themselves a more *refined* people, in which respect their *voyce* is called a *voyce from Heaven*, they shall not onely *call* upon the Witnesses to arise, but when they are up, follow them still with their *call* to come up *higher*, into that state they themselves are in, therefore they say, *Come up higher*, i. e. shake off all Antichristian defilements, worldly interests, as you have seen us do: and now let us be no longer *two*, but joyn as *one* to ruin *the Whore*, and carry on the work of Christ in the world. Now because this *Call* shall be a continued Call, therefore mention is made of it, onely in the last and more glorious act, which indeed follows the witnesses standing upon their feet, and the first is omitted.

If you ask me, Who these Instruments shall be? I answer, The same with the Angel of the *fourth Vial*, for what I have said in opening that Vial. And farther, they shall be that Remnant of the Womans Seed, that the Holy Ghost hath characterized, *chap.* 12. 17. Of whom I shall discourse more fully in the two following Chapters.

CHAP.

CHAP. II.

Setting forth yet further the state of the Two Witnesses, *within their Prophecying time, and the time of their being Killed, from* Rev. 12.

SECT. 1.

HAving in the fore-going Chapter treated briefly of the *Two Witnesses*, by way of opening part of the 11 Chap. of the *Revelations*, it will not be impertinent in this, for the farther clearing up of this great truth, to add my own thoughts concerning the 12. Chapter likewise.

This 12. Chapter is on all hands interpreted to be a *Prophecy of the state of the Church, within the time of the Dragons rule*, or *the time before the rise of the Beast*, and accordingly the things here fore-told, are judged to have their compleat accomplishment within the first 400 *years* after Christ.

I must confess, when I consider how handsomely, following this *opinion*, we have the whole *Prophecy* of the *Revelations*, from the time *John* wrote, even unto the time of Christs second coming, consisting of three distinct periods, comprized within three Chapters, *viz.*

1 The *state* of the Church within the *first period*, under the *Dragons* rule, Chap. 12.

2 The *state* of the Church within the *second period*, under the Government of the *Beast*, *Chap.* 13.

3 The *state* of the Church, under the *witnesses risen*, from the *end* of the *Beasts* reign, untill the time of Christs

Second coming (where begins a fourth Period, *viz.* of the 1000 years) *Chap.*14.

I am by this single consideration more inclined to be of the common opinion, as to this 12 Chapter, then by any thing that hitherto I have found laid down for the same, by the Authors and Assertors of it, who urge not this as an Argument, nor indeed can they, because (as I shall hereafter shew) they make application of the 14 Chapter, not to the *third Period*, but another *time*; and as for what is commonly urged, there is nothing in it that I can observe, that has the force of an Argument, but what is founded upon begged principles.

Yet must I also acknowledge, that although this *consideration* I have now *hinted*, could I make it out to my self, would *sway* very much with me, yet hath it the less *weight*, by how much I cannot satisfie my self, that such a *Tripartite division* of this *Prophecy* should be here intended. And my reason is, because I find something in this 12 *Chapter* (which is the *Prophecy* of the *Dragon*) running down even into the *time of the Beast*; for the *time of the Beast* doth, yea must begin with the *beginning* of the 1260 *dayes*, as hath been before proved, *Chap.*1. *Sect.*2. Now supposing the *time times, and a half*, to be *equivalent* to the 1260 *dayes*, yet it is *clear* from the *Prophecie* it self, that some *attempts* are made by the *Dragon*, after *the time, times, and a half* are begun; As,

1 The *casting water* out of his mouth as a flood after the Woman, vers.15.

2 The *attempting a war* after this upon the remnant of her seed, vers.17.

Both these things (I say) are done after the *Beast* was come into the world, and therefore may not be applied to the *time* of the *Dragons* rule, which ceased upon the *Beasts* coming in, he then resigning his power, seat, and great Authority to the Beast, Chap.13.2. If therefore we may *extend*

tend this *Prophecy* a little *time* downwards into the *Beasts* Kingdom, after the *Dragon* had surrendred to him, I see no reason why we may not as well *extend* it quite through the *Beasts* Kingdome, for the former order, yea and the common method too, is as much broken by the one, as by the other. Nor indeed can I see, unless we come downwards to the *expiring* time of the *Beasts* Kingdom, where a people, after the 1260 *dayes* were begun, will be found, that had (rightly interpreted) these two Characters upon them, that the *remnant of the Womans seed*, which the *Dragon* makes war upon, are described by.

And as these *Considerations* have gravelled me as to that *opinion* which makes *application* of the things here foretold to the *time* of the *Dragons* rule: So by other *Considerations* I am induced to think that the *Prophecy* of this Chapter doth bring us down to the *very end* of the *Beasts* Kingdom, the *expiring* time of the 42 *months*; and that indeed the last verse of this Chapter, being joyned to the first of the fourteenth, and so descending, we have in these two Chapters alone (the thirteenth being cut off) all the aforesaid *three Periods*. 1 That of the *Dragon* and the *state* of the Church within that Period, set forth in the five first verses of this 12 Chap. 2 That of the *Beasts* 42 *months*, or 1260 dayes, and the *state* of the Church within that time, from vers. 6. to the end. 3 That of the *Witnesses risen*, or the *state* of the Gentile Churches from about the time of the *Witnesses* rise, until Christs second coming, Chap. 14.

And according to this method, as this 12 Chapter, and the 14 linked together, do run *parallel* with the whole of the 11, which treats of the *Witnesses*; so this 12 Chapter alone runs *parallel* with so much of the 11, as brings us to the end of the 1260 *dayes*, only some things handled there, are omitted here; and some things omitted there, are handled here; both together making the *Pro-*

phecy

phecy of the *Witnesses* Prophecying and Killing-time compleat.

And farther, as so much of the *Prophecy* of the 11 Chapter, as refers to the 1260 *dayes*, joyned to, and compared with this 12. makes the *Prophecy* of the 1260 *dayes*, or second period, so far as the same respects the *Witnesses*, compleat; so that which follows in the 11 Chap. after the 1260 *dayes* are expired, joyned to, and compared with Chap. 14. makes the *Prophecy* of the third Period, or the *time* from the *Witnesses rise* till Christs coming, full and compleat also. But now because the things done throughout the second Period, have a special *relation* as well to the *Beast*, as the *Witnesses*; which *Beast*, though named, Chap. 11. 7. and his time of continuance also spoken of, vers. 2. had not been as yet particularly described (the Holy Ghost hitherto having been chiefly intent to set forth the condition of the Witnesses and Woman) that therefore the things concerning this *Beast* might neither be passed over in silence, nor brought in promiscuously with the other, which would have bred confusion, the Holy Ghost passing over this ground again, and being come to the end of the 1260 *dayes*, makes a breach, by dis-joyning the 13 and 14 Chapters, to make way hereby for a description of that *Beast*, which in a more secret manner acted by the *Dragon*, should rage and make war against the Saints, causing them hereby to continue in the Wilderness all the 1260 *dayes*; telling us what manner of *Beast* this *Beast* should be, whence he should receive his power at first, what he should do with it, and how long. That the *Dragon* who was openly worshipped before, should in a more secret way be worshipped still under him, *&c.* These things, with many other particulars relating to this *Beast*, being handled, as it were, in the nature of a digression, *Chap.* 13. there is a returning again *Chap.* 14. 1. to that point where the discourse was bro-

ken

ken off, which now is carried on without interruption, to the end, and the time of Christs coming.

The result of all in brief is this; *That the* 12 *and the* 14 *Chapters, are but a more full repetition of the* 11, *and that in these two Chapters joyned together* (leaving out the 13.) *we have all the three Periods from Johns time until Christs second coming*, viz. *The Period* of the *Dragons* rule; the *Period* of the *Witnesses* in sackcloth, or the *Woman* in the Wilderness; the *Period* of the *Witnesses risen*, compleatly and orderly handled. And that the 13 *Chapter* is no other, but a going *over again* (for the clearing up another subject referring to this time) the *second Period*, bringing us down the third time to that point, which twice before, once *Chap.* 11. and again in the repetition *Ch.* 12. we are come unto. In a word, that the *last verse* of the 12 *Chapter*, and the *first* of the 14, are in *time* and *order* immediately to *follow* each other; and therefore the *appearing* of the *Lamb* upon *Mount Sion* with the 144000 to be the *immediate consequent* of, and indeed a thing caused by the *Dragons* attempting a *war*, at the very end of the 42 *months*, or 1260 *dayes* upon that *holy remnant* of the Womans seed.

And indeed, according to this method (leaving out the 13 *Chapter*, which is a Prophecy more relating to the Beast, than the Woman) we have in the 12 and 14 *Chapters* excellently set forth the *threefold state* of the Woman, or true Church, according to that *threefold Period* she passeth through, from the time *John* wrote this Prophecy, until Christs second coming. 1 We have the Woman *walking in her Primitive purity*, clothed with the Sun, having the Moon underfoot, on her head a Crown of twelve Stars, *Chap.* 12. 1. This was the *state* of the Church within the *first Period* before Antichrist crept in. In this estate, she is persecuted by a *Great Red Dragon*, vers. 3. *i.e.* by the Pagan power of the Roman Empire.

2 We

2 We have the *Woman in the Wilderneſs*, verſ. 6. to the end. This is her *ſecond ſtate*, after Antichriſt was come forth, and had placed himſelf in the Temple of God, then the Woman, the true Church withdraws, retires her ſelf into a corner. In this *eſtate* ſhe ſuffers by the *Beaſt*, and towards the *end* of it is perſecuted again by the *Dragon*. What this *Dragon* is, and how different from the former, I may ſhew hereafter. 3 We have the Woman *come out of the Wilderneſs again*, and triumphing, being now delivered from the *Beaſt* and *Dragon* both, treading theſe her enemies under feet: This is her *third ſtate*, and is ſet forth *Chap.*14. which (as I have ſaid) is but a continuation of the Womans Hiſtory, from the point of time where the 12 *Chapter* ends, until Chriſts coming.

This Method, as it doth not, ſo far as I am able to diſcern, infer any abſurdity; ſo doth it not a little conduce to the clearing up the whole of theſe four Chapters (which appear to me to be the moſt knotty peece to carry a right Method through in this Book) yea, and many other Apocalyptical Myſteries depending upon theſe; and farther doth help us to the knowledge of ſome uſeful truths, which lye obſcured and buried through a miſtaken order.

And indeed when I conſider, That as *Chap.*11. preſents us with two myſtical numbers, one of 1260 *dayes*, the other of *three dayes and a half*; ſo alſo doth *Chap.*12. with 1260 *dayes*, verſ. 6. and a *time, times, and a half*, verſ. 14. how that in either Chapters betwixt theſe two *times*, mention is made of a *War*; and farther, how that as the *Witneſſes*, *Chap.*11.9. within *the three dayes and a half*, have the People, Kindreds, Nations, and Tongues befriending them; ſo likewiſe the *Woman*, *Chap.*12.16. within the *time, times, and a half*, hath the earth befriending her; I ſay, when I have conſidered this, I have ſometimes wondred that none ſhould attempt a way, to make theſe two, which carry ſo great a likelihood, to run parallel,

but

but ſhould without any farther inquiry, conclude the 11 *Chapter* to bring us down to the *end* of *the Beaſts* reign, yea lower, and yet the 12 *Chap.* to bring us but to the *beginning*.

SECT. II.

BEſides our grounds laid down in the former Section, that which yet further prevails with me to decline the common-road, is, *that I cannot upon a rational account ſatisfie my ſelf, that the time, times, and a half, ſhould be the ſame with the* 1260 *days*; and in caſe a flaw be found here, all that is or can be ſaid for the general Tenent will amount to nothing; for if the *time, times, and a half*, be a *diſtinct number*, and not to be interpreted of the 1260 *days*; then of neceſſity cannot the things ſpoken of in this Chapter, be *appliable* to *the time* of *the Dragons rule*, or any *time* before *the Beaſt* aroſe; but muſt be brought down much lower, into *the time* of *the Beaſts* Kingdom.

Now that the *time, times, and a half*, ſhould be a number *diſtinct* from the 1260 *days*, appears to me upon theſe Reaſons.

1 *Becauſe* the *different expreſſions* uſed of *the womans abode* in the *wilderneſs* the firſt and the ſecond time, argue them not to be *one* and *the ſame*, but two *diſtinct* numbers; for,

1 Of her *firſt* going into *the wilderneſs*, *the* 1260 *days*, it is ſaid, v. 6. *The woman fled into the wilderneſs where ſhe hath a place prepared of God.* Of *the ſecond, the time, times, and a half*, it is ſaid, *She fled into her place*, v. 14. as ſeeming to intimate her having been there *before*.

2 Of the *firſt*, it is ſaid, *They ſhould feed her*, ver. 6. noting a feeding by *inſtruments and means*; ſhe ſhould

have the enjoyment of Instruments, Means, and Ordinances, though in a low and *mournful* condition all this time. Of the *second*, it is said, *She is nourished*, ver. 14. noting that God by some *immediate way* of working would all this time keep a principle of grace alive in his, though they should lye as dead; taking little or no food outwardly, by Instruments, Means, or Ordinances.

2 *Because* the *Dragon* by the *war in Heaven* being cast down to the *earth*, is said to have *great rage*, ver. 12. because he knoweth he hath but a *short time*: But if this *war in Heaven* were at the *beginning* of the 1260 *days*, as holds the common opinion, which makes application of this to *Constantines war*, he should then have a *long time*: if after they were begun, then must the *time, times, and a half* which are the consequent of this *war*, be a distinct number from the 1260 *days*, which is the thing I am proving.

And certainly the calling of *the time, times and an half*, a short time, must be with respect to the fore-mentioned *time* of 1260 *years*, which was a *long time*; and if so, then will it follow, they cannot be *one* and the *same* number.

3 *Because* the *first going* into the *Wilderness*, is leisurely, by *degrees*, as the *Beast* by little and little crept in, being not so much a forced act, by outward violence offered to her, as a voluntary act, the woman retiring her self into a corner, that so by a separation she might be kept pure, and free from the defilements of that *Beast* the law now rising. But the *second* is on the *sudden*, and she is forced to it by the exasperated rage of the *Dragon*; and therefore she hath given to her *two wings of a great Eagle*, v. 14. to note her *quick* and *speedy* flight, lest she should be destroyed by the *serpent*.

4 *Because* upon the womans *first going* into the *wilderness* the earth was *no friend* to the woman; but rather

ther the Barbarous Nations, invading *the Roman Empire*, did prove her Enemy, by aiding the *Beaſt*, and giving their ſtrength to him. But now upon this *ſecond going* into the *wilderneſs*, the earth is the *womans* friend, and ſwallows up the flood the Serpent caſts out of his mouth, to cauſe the woman to be carried away therewith, *verſ.* 15. 16. agreeing to that *chap.* 12. 9.

Theſe things added to the former grounds and method, perſwade me to think, that the *time, times, and an half*, ver. 14. are *not* the *ſame* with the 1260 *days*, ver 6. but a *diſtinct number*, and in a word, *the very ſame* with *the three days and a half*, *Chap.* 11 9. ſignifying *three years and a half*, a time notes one year, times, in the plural number, two years, half a time, half a year; in all three years and a half; and to put a time for a year, is as well Scripture phraſe as a day for a year, as *Dan.* 4. 25. it is ſaid of *Nebuchadnezzar*, he ſhould eat graſs like Oxen till ſeven times ſhould paſs over him, *i. e.* ſeven years.

SECT III.

AGainſt this it may be objected. This cannot be, becauſe, the *war* ſpoken of here which *precedes the time, times and a half*; and that *war Chap.* 11. which *precedes the three days and a half*, are *vaſtly different*.

1 That *war* againſt *the Saints* is headed by *the Beaſt*, but this by *the Dragon*.

Anſw. This *difference* will be *none* at all, let but this be conſidered, that *Chap.* 11. ſpeaks of *the time* or *power* acted by *the Devil*, but *Chap.* 12. of the *Devil* as *acting* that *time* or power. If this Anſwer be not ſufficient, he that ſhall obſerve our future diſcourſe, may find a further, and more full.

2 Is that *war*, *chap.* 11. the *Beaſt overcomes*, but in this,

this, is *overcome*, and *the Dragon* cast down.

Answ. True, the *immediate* success and issue of *the war, chap.* 12. is the vanquishing of the *Dragon*, and casting of him out; but yet the *conclusion* of the day is, the subtil *Dragon*, though cast out to *the Earth*, finds a way and means to persecute *the Woman*, and to drive her into *the wilderness*, notwithstanding immediately before she had vanquished him, and cast him out, vers. 13. *And when the Dragon saw that he was cast unto the Earth, he persecuted the woman which brought forth the man-child.* Vers. 14. *And to the woman were given two wings of a great Eagle, that she might flee into the wilderness*--- In *conclusion* therefore, *the Dragon* (or *the Beast* acted by *the Dragon*) *overcomes*, and so, as to drive the woman upon this *War* into *the wilderness*, and that for a *time, times, and a half*; which is no contradiction at all: but rather a more full opening of that *war*, which is hinted *chap.* 11. 7. as the immediate *forerunner* of the *three days and a half*. Onely *the Witnesses* victory at first over *the Beast*, is passed over in silence, *chap.* 11. and *the Beasts* overcoming and killing them, the thing expressed; but *chap.* 12. their victory over *the Beast* is recorded first, and yet afterwards his persecuting of them, and driving them into the wilderness, for a *time, times, and a half*, or *three days and a half*.

If now the Question be put, What war I conceive this to be?

Ans. I judge it to be the *war* made by *Gustavus Adolphus* in *Germany*, which *war* for the remarkablenes of it, hath been by many accounted the pouring forth of a *Vial*; but though (for some Reasons I have given in opening the Subject of the Second Vial) it could not be so: yet was it as remarkable under another *consideration*, namely, as it was a *forerunner* of the *Witnesses* being *killed*. The Reasons of this my conjecture are,

1 *Because*

1 *Because* the *time* of this *War* agrees exactly to the *time* of that *War*, which is the *forerunner* of the *death* of the *Witnesses*; that *War* is a war in the *finishing* time of their *testimony*, that is in the last 60 *dayes* or years of the 1260. which properly is the *concluding* time of their *testimony*; Accordingly this *War* made by *Gustavus Adolphus* fell out *within* that time.

2 *Because* this *War* must be supposed to be *such* a *War* as shall be *headed* by some *eminent* Christian Head on the one side, raised up, and acted by Christ; which *Head* is therefore represented by *Michael*, i. e. Christ himself who acts him; and the principal *Head* of the *Beast* on the other, set on, and acted by the *Devil*, and therefore represented by the *Dragon*. Now this can be applied to *no other* War, so aptly as to the *German* War; for where hath there ever been, since the first rise of the *Beast*, the like, *viz.* of a *War* betwixt him, and the Professors of the true Religion, headed by the *Beast* himself of the one side, and a religious godly Prince of the other?

3 *Because* this *War* which precedes the *killing* of the *Witnesses*, must be such a *War*, as shall have great *acclamations of Saints* going along with it, and great expectations founded upon it, and that both as touching their deliverance from Antichristian bondage, and also concerning the setting up of Christs Kingdom by it: Therefore they cry, vers. 10. *Now is come salvation and strength, and the Kingdom of our God, and the power of Christ*, i.e. Now the day of our deliverance, of *Babylons* downfal, is come. Now the Kingdom of the Lord Jesus shall bee exalted in the world. O now is the power of Christ manifested indeed. Such was the *Swedish War* in *Germany*. It is not yet out of the memory of many of Gods people, what *high expectations* were raised upon that War, in all the Protestant Churches; How did every eye almost then look for the downfal of *Rome* presently,

conceiving no other than that that moſt worthy Prince would be the ruine of the Antichriſtian Whore? What wonderful triumphs and rejoycings were, there upon the reports of his Victories, by all the godly party within our Gates? And how heavy a load did the news of his being cut off, lay upon the hearts of Gods people every where? Though the Author cannot teſtifie theſe things of his own knowledge, his age not ſerving him to remember things of this nature beyond the ſadding news of his death; yet from what he hath read of this good Prince, and the reports he hath had from perſons aged and faithful, he ſuppoſeth he may aſſert the thing, and doubts not but many this day alive will witneſs it.

4 *Becauſe* the *effect* and *iſſue* of this *War in Heaven*, is, *the caſting down* of the *Dragon* from *Heaven* to *Earth*, who yet by *this*, and partly for *rage* to ſee himſelf caſt down, finds out a *way* to perſecute the Woman anew. Accordingly the *iſſue* of the *Swediſh War* was this, The proud *German Emperor*, who before in his pride was lifted *up to Heaven*, would ſtoop and buckle to none, is now glad by means of this War, to come *down* from his greatneſs, to *condeſcend* and ſtoop to ſuch terms as he can for himſelf make with the *Swede*; by which agreement notwithſtanding, and partly for madneſs to ſee himſelf made to *creep* on the earth, *i.e.* condeſcend to terms, who thought ever to have *ſate* in Heaven, *i. e.* rule as abſolute Lord over Chriſts heritage, doing to them what he liſt, he finds out a way to perſecute the Woman, drive her into the Wilderneſs for a *time, times, and a half*, i.e. kill the Witneſſes for *three dayes and a half*. So that the *Swediſh War* agrees exactly and fully to this *War* here mentioned, as the *forerunner* of the killing of the *Witneſſes*.

And becauſe the *Witneſſes* were by this *War* to be killed, and every death hath ſome ſtruglings and girdings that attend it, anſwerable to that life and ſtrength in the thing

ching killed, that therefore the *Beast* might feel what life and ſtrength is in the *Witneſſes*, he himſelf is almoſt broken to peeces, at firſt by this *War*, *i.e.* by the very ſtruglings and girdings of the *Witneſſes*, whilſt he is going about to kil them

Object. But it may be ſaid, more likely our late War in *England* ſhould be this War.

Anſw. I have ſometimes thought that this *War in Heaven* might comprehend the *whole War* within the laſt 60 *years* of the *Beaſt*; and ſo take in *the Swediſh War*, and our *Engliſh War* too; And this I confeſs, that in moſt things this *War* doth carry a likelihood as well to the *Engliſh*, as the *Swediſh War*: And farther, I find my ſelf much inclining to make this *War*, and the *War* betwixt the *Lamb* and the *Kings* of the Earth, *Chap.* 17. 14. (which *War* (as I conceive) points at our *Engliſh War*, and no other) one and the ſame; but this I muſt alſo ſay, that I am more ſatisfied to look upon them as *two Wars*, both within the 60 *years*, and the one following the other; And ſo this *War* to be the *German War* only, and the other betwixt the *Lamb* and the *Kings* of the Earth to be the *Engliſh War*, yet both to fall within the laſt 60 *years*, and to be forerunners of *the killing* of *the Witneſſes*.

And the Reaſons why I conceive this War to be the *German War* only, and not the *Engliſh* alſo, are,

1 Becauſe the *Engliſh War* hath been betwixt Proteſtants only, but this *War* is a *War* betwixt ſome eminent *Proteſtant Head* on the one ſide, and ſome *eminent* and profeſſed *Popiſh Head* on the other, as hath been before obſerved.

2 Becauſe this *War* being made by the Dragon, is not ſo fitly appliable to any one Nation under Heaven, as the *German Empire*, which is (as I may ſay) the very *Picture* of *the Old Dragon*, for *the Dragon* is ſet forth as having *ſeven heads & ten horns*, v. 3. *And there appeared another wonder in heaven, and behold a great red Dragon, ha-*

ving seven heads, and ten horns. Accordingly *the German Empire* (as upon another occasion hath been before observed) consists of *seven Electoral heads, and ten horns, i.e.* so many Provinces. The *Prophecy* therefore of this *Chapter*, may without any forcing be applied in part to *the Old Roman Empire*, and also in part to the present *German Empire*, both of them bearing and giving the arms of the *Dragon*. So that by the *ruine* of the old *Roman Empire*, the *Dragon* only changed his *Seat*, forsook *Rome his old Seat*, leaving that to *the Beast*, and betakes himself to *Germany*, where *the Beast*, for his willingness to surrender *his old Seat* to him, provides him a new. And indeed there may be these *two Reasons* given of it, why the *Dragon*, who *governs* the whole *Papal Kingdom*, doth yet betake himself to *Germany*, rather then any *other place*, choosing that for *his Seat*; 1 *Because* of all the Nations subjected to the *Beast*, none was found so like *his old Seat*, *the Pagan Empire*, as the new erected *German Empire*. 2 *Because* the Woman had in a manner for many ages together, taken up her dwelling there, bringing forth children, and sending them abroad from thence into other parts, therefore this old Persecutor of the Woman, that he might the more trouble her peace, placeth his Throne there.

What I have said, is a good confirmation of our method before laid down, that this *Chapter* brings us to *the end* of *the Beasts Kingdom*, and is not to be limited within the first *four hundred yeers* after Christ; for having spoken of *the Old Dragon* (or *Roman Empire*) in the beginning of the *Chapter*, and the attempts that he made against the Woman, vers. 3. 4. and then gliding over almost all the time of *the one thousand two hundred and sixty dayes*, because that *time*, as in reference to the *Witnesses* or Woman had been spoken to already, *Ch.* 11. in reference to the *Beast*, was to be spoken to *Chap.* 13. the Holy Ghost comes

comes to ſpeak of the *new Dragon* (or German Empire) and the *attempts* that he in the *end* of this *time* ſhould make againſt the Woman, and alſo what ſhould follow thereupon, and ſo indeed this *ſecond* attempt againſt the Woman, ſpecially relates to *him*, as the firſt did to the *old Dragon*. And further obſerve, as the *old Dragon* about the beginning of the 1260 *days* is vanquiſhed by the Woman, and yet afterwards politickly ſurrendring to the Beaſt is too hard for the Woman, and makes her *flie* for the *Wilderneſs*, for 1260 *days*; So in like manner, the *New Dragon* about the *end* of the 1260 *daies* is vanquiſhed by the Woman, and yet afterwards by policy (like the *old Dragon*) finds a way to get the maſtery of the Woman, and make her *flie* for the *Wilderneſs* for a *time, times, and a half*; or three *years and a half*.

Now according to this interpretation of this Prophecy, referring this ſecond attempt of *the Dragon* to the *German Empire*, we ſee already the whole of this *Prophecy* fulfilled to two things.

1 The *Dragons attempt* to ſwallow up the Woman, by caſting a flood out of his mouth, and the earth preventing him, *verſ.* 15,16. being the ſame with that endeavor, *Chap.* 11.9. to put the dead bodies of the Witneſſes into graves, and the Peoples, Kindreds, Nations and Tongues, preventing him. This attempt is clear from each place, to be within *the three years and a half*. Whether ſome attempts that have been made againſt the Proteſtants in *Germany* not long ſince to extirpate them; and the applications that in their behalf have been made by ſome to the ruling powers of *Germany*, be a fulfilling of this Prophecy, or whether we are yet to expect ſome more eminent, and noted action than any we have hitherto ſeen, I cannot determine.

2 Another *attempt* which ſhall be after this, and moſt probably towards the end of the *three days and a half*,

viz. to make *war* with a *remnant* of the Womans seed, that shall within this *time* stand up for Christ in some other corner of the world: But of this more anon.

SECT. IV.

Objection 2. Against our former method it may be objected. That this our *opinion* supposeth the Woman to be *come out* of the Wilderness, and afterwards to *go in again*; and if so, then must the Womans *continuance* in the Wilderness the *first*, and the *second time*, be *upwards* of *one thousand two hundred and sixty dayes*, for so long she was the first time onely, vers. 6. and if so, then must the *time* of the *Beasts reign*, his treading under-foot the Holy City, the *Witnesses* wearing sackcloth, (which for time are the same with this) be likewise *upwards of One thousand two hundred and sixty dayes.*

Answ. The *first Supposition* granted, the other indeed will necessarily follow; but that we deny, affirming, that the *Woman* is here spoken of, as if *come out* of the Wilderness at this time of the War in Heaven (though indeed in it) and that for one, or both these reasons, either,

First, Because by her *great victories*, and successes against her enemy, the *Dragon*, under the noble *Swedish King*, she seemed in a manner to be *got out* of the Wilderness, and to have put off her sackcloth, and therefore is spoken of, as if come out, because in appearance for a while she was so, giving check to the proud Dragon.

Secondly, Because the time of her being in the *Wilderness* after this (though short) yet was to be a more *black and dismal time*, than all the time before, and she was to meet with sufferings of another kind than ever yet she had;

had; and therefore it is ſpoken of, as though it were another, and a new time; though yet indeed but a part of the other.

SECT. V.

Objection 3. But it may be further objected, That the *former Poſition* and method makes the Apocalyptical *time, times, and a half*, repugnant to, and irreconcilable with *Daniels time, times, and a half*.

Anſw. 1. It is a *known maxim*, that Scriptures more *dark*, are to be interpreted by Scriptures more *clear*. Now it being confeſſed on all hands, that *Johns* light is the more clear, we are therefore to make *John* interpretative of *Daniel*, and not *Daniel* of *John*.

Secondly, Compare *Daniel* with *Daniel*, and follow this rule, to interpret that which is more *dark*, by that which is more *clear*, and *Daniel* himſelf ſpeaks poſitively to our Aſſertion. Thrice in *Daniel* we have the word *time or times* uſed in a *myſtical ſenſe*, Dan. 4.32. *Seven times ſhall paſs over thee.* Chap. 7.25. *Untill a time, times, and the dividing of time.* Chap. 12.7. *It ſhall be for a time, times, and a half.* In the firſt of theſe we have little *myſtery*, but the two laſt have in them much *myſtery*. Now conſider, whether it is moſt likely that we ſhould interpret the *two laſt places* in a ſenſe different from the *firſt*; or whether are we to interpret them by the *firſt*; ſurely, it is moſt ſafe to ſay that we are to interpret them by the *firſt*, not only becauſe the *firſt* is the more *clear*, but alſo becauſe the *firſt* ſeems to me to be therefore laid down before the other, that it might be a *Standard* of light to guide us into the mind of the Holy Ghoſt in the other. If ſo, then the *ſeven times* that were to paſs over *Nebuchadnezzar*, whilſt he was to eat graſs like Oxen, being no other but *ſeven years*, muſt we alſo underſtand the *time, times,*

and a half, or the *time, times, and dividing of time*, of *three years and a half*, onely, as I have formerly noted,

But thirdly, To come to the places themselves, where the bottom of this scruple lies, which are *Dan.* 7.25. *chap.* 12.7. I suppose, let them be throughly weighed, and it will appear, that the *time, times, and a half*, will as well, if not better, bear our sense of *three years and a half*, then the other which interprets them *one thousand two hundred and sixty years*.

I shall begin with *Chap.* 12.7. and the rather, because the words there opened will help us to the mind of the Holy Ghost in the other.

Now the Question is, Whether are we to understand the *time, times, and a half* in that place, *of one thousand two hundred and sixty years*, or onely of *three years and a half*?

I answer, of *three years and a half*, and that appears upon this account. In vers. 6. we have a Question put in *Daniels* hearing, *How long it should be unto the end of Wonders?* To this Question we have a two-fold answer given; First, A more *dark* Answer, vers. 7. Secondly, A more *clear* Answer, vers. 11, 12. And observe, either Answer consists of two branches, suitable to the Wonders themselves spoken of, which were to have a *double end*, or fulfilling time. First, *A partial*. Secondly, *A total*, accordingly either answer hath (I say) two Branches. The first Answer, vers. 7. hath first, The *time, times, and a half*, as one Branch. Secondly, The *scattering the power* of the holy people, as another. The second, vers. 11, 12. hath, First, 1290 *days*, as one Branch. Secondly, 1335 *days*, as another.

Now that the *same thing*, and not things of a *diverse* nature is pointed at in both these Answers, is clear.

1 Be-

1 Becauſe each Anſwer conſiſts (as I have ſaid) of *two diſtinct Branches.*

2 Becauſe *Daniel* (as is clear) puts the Queſtion *the ſecond time*, concerning that very thing that *the firſt Queſtion* was moved about, and the very reaſon of his putting *the Queſtion* the *ſecond time*, is for more light into that anſwer, which he heard given, but did not underſtand, therefore ſaith he, verſ. 8. *And I heard, but I underſtood not*; and therefore puts the Queſtion again. The *intent* of the Queſtion therefore in both being the ſame, the Anſwer is to be looked upon as the ſame alſo.

3 Becauſe the very *words* of the Lord to *Daniel* before he gives him a ſecond anſwer, import as much, for ſaith he, verſ. 9. *The words are cloſed and ſealed up till the time of the end.* What *words?* why, thoſe *words Daniel* asked after, the words of the former anſwer more eſpecially, for the ſealing the *words* of the *Prophecy* in general, we had before, verſ. 4. ſhewing plainly, that as the Queriſt, ſo the reſpondent was ſtill upon one and the ſame thing, as to ſay, The *thing*, *O Daniel*, thou inquireſt after is not to be revealed *untill* the time of the *end*; yet becauſe thou art ſo deſirous to know, thou ſhalt have it in a *plainer*, and more *familiar* Dialect, and what that is, the ſecond anſwer tells us, Verſ. 11. *And from the time that the daily ſacrifice ſhall be taken away, ſhall be* 1290 *days*, verſ. 12. *Bleſſed is he that waiteth, and cometh to the* 1335 *days.*

The anſwer then being *one* and the *ſame* in both, the thing now to be inquired into is, How or in what ſenſe can we make the *time, times, and a half*, to be one and the ſame with the 1290 *days*?

Anſw. We cannot make them *one* and the ſame in *duration*, for the *time, times, and a half*, ſtretched out at that length Expoſitors would have them, make but 1260 *days*, which falls ſhort by thirty days or years of 1290; they

muſt

muſt therefore be one and the ſame in *termination*, either terminating and ending at one and the ſame point; If ſo, then ſuppoſe we take the *time, times, and a half*, for *three years and a half* onely, namely, the *laſt three years and a half*, of *Daniels* 1290, will the *time, times, and a half* concur with the 1290 in their *end*, as well as if by *time, times, and a half*, we ſhould underſtand 1260 years; for reckon three years and a half onely, or 1260 years compleat, and make either but to end at the ſame point, with *Daniels* 1290, it amounts all to one, and the one is as good, and as firm as the other.

Nay, that the *time, times, and a half*, is rather to be underſtood in our *ſenſe*, viz. for *three years and a half* onely, than in the other, for 1260 years, ſeems to me upon this account; becauſe the *intent* of the Holy Ghoſt in the firſt anſwer is, not to meaſure the *length* of the time, how long it ſhould be *until* the performance of thoſe things enquiry was made after, which is done in the ſecond anſwer; but rather to give ſome knowledge of the thing, by hinting *two* wonderful remarkable actions, as marks, of which *two*, the *firſt* ſhould fall out at the *beginning* time, the *laſt* at the *compleating time* of the work. The *firſt mark* is the *time, times, and a half*, i.e. The black day of killing the Witneſſes, which God in his all-wiſe Providence had ſo ordered, and would in his time ſo bring about, as that, that black day, and the 1290 days ſhould expire together; Or thus, That the riſe of the Witneſſes at the end of the time, times, and a half, and the firſt ſtirring of the *Jews* at the end of 1290 years, ſhould both concur, as it were, in the ſame point, fall out much about one and the ſame time.

The *ſecond mark* (which relates to the latter number, *viz.* of 1335. days) is the *accompliſhing* to ſcatter the power of the holy people; *And when he ſhall have accompliſhed to ſcatter the power of the Holy people, all*

theſe

theſe things ſhall be fulfilled. Two things ere we can make application of this mark to the number it relates to, are neceſſary to be cleared up; 1. *Who are meant by this holy people?* 2. *What that ſcattering is* which is here ſpoken of, *and by whom?*

To the firſt, By the *holy people*, we are undoubtedly to underſtand the *Jews*, and no other in this place, for the people whoſe deliverance *Daniel* is here ſo inquiſitive after, are that people of whoſe deliverance *Daniel* had had a promiſe made to him, verſ. 1. *At that time ſhall thy people be delivered*-- but they were the *Jews*, therefore called *thy people*, i.e. *Daniels* people, the people of *Daniels* Nation.

To the ſecond, *This ſcattering* is not to be underſtood of their *preſent diſperſed condition*, in which they are a people diſperſed and ſcattered by the Lord himſelf into all the corners of the earth, for in this ſtate they are not the *holy people*, but a people for the preſent *rejected* of God, therefore called by God himſelf in this ſtate *Loammi*, *Not my people*, *Hoſ.* 1.9. but in the ſcattering here ſpoken of, they are conſidered as the *holy people*, and therefore the ſcattering of them is called *the ſcattering of the holy people*; intimating, that this ſcattering is not their ſcattering by God, whilſt they continue in their rejected ſtate; but a ſcattering by ſome other, after they come out of that ſtate, and are again the choſen people of God; and indeed, were we to interpret this ſcattering to be the act of God, then ſurely (conſidering the perſon here ſpeaking, is the Lord himſelf, as compare ver. 7. with *Rev.* 10.5,6.) he would rather have ſpoken in the firſt perſon, when *I ſhall* have accompliſhed to ſcatter the power of the holy people, than in the third, when *he ſhall.*

Queſt. *But who then is this he?*

Anſw. That *proud raging He*, viz. *the King of the North*, ſpoken of *Chap.* 11. 40,41,42. who at the time

of

of *Michaels* ſtanding up, which is the time called in the words, the fulfilling time, or rather the concluding time, when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be fulfilled, ſhall come raging mad into the Land of *Judea*, where the newly come in *Jews* ſhall have ſeated themſelves again, *Chap.*11.45. which day ſhall be a time of ſuch trouble (to that people more eſpecially) as never was upon earth, *Chap.*12.1. *At that time* (that is, when this raging King of the North, ſpoken of in the cloſe of the former *Chapter* ſhall have ſo diſtreſſed the *Jews*) *ſhall* Michael *ſtand up, and there ſhall be a time of trouble, ſuch as never was ſince there was a Nation*; by which trouble they ſhall be ſcattered, and in a manner broken to peeces, as appears by *Zacharies* deſcription of this day, *Zach.*14.1,2,3.

In a word therefore, as the *time, times, and a half*, which ſets forth the moſt *black day of the Gentiles* is ordered by God ſo to fall out, as that it is here laid down in the more *dark* anſwer, as a mark of the *firſt*, *viz.* 1290 dayes, which notes the *beginning time*; ſo the *ſcattering the power of the holy people*, or the *Jews black day*, is laid down as a mark of the *ſecond*, viz. the 1335 dayes, or the *compleating time* of Wonders, when (as ſaith the Text) *all theſe things ſhall be fulfilled.*

Now beſides that reaſon that the thing it ſelf carries with it as I have opened it, that what hath been ſaid, *viz.* That the intent of the Holy Ghoſt in the firſt anſwer, is not to lay down any way, or rule for us to calculate the times by, but rather to give us evident marks, and ſigns of either time, appears to me for theſe Reaſons.

1 *Becauſe* as to the *firſt branch* of the Anſwer, namely, *the time, times, and a half*, we have no *head of account* laid down where to begin them, if we begin them with the beginning of *Johns* 1260, they fall (as we have ſaid) thirty years too ſhort; if from the time *Daniel* ſaw the

the Vision, above a thousand years too short; where therefore shall we begin them, or how shall we account if we cannot find a Head to begin our account upon? The Holy Ghost whersoever he intends an account of times should be made up by us, doth either lay down some expres *Head* for us to begin upon, as in the following verses. And also *Dan.*9.24,25. or else leaves us to begin from the *time* of the Vision, but here we have not the one, nor may we do the other.

2 *Because* the *second branch*, viz. the scattering of the power of the holy people, is *no number*, and therefore can be no other thing but a mark, *ergo*, must the first likewise.

3 *Because* if the *intent of the first answer* be to give us any *account* of the time how long; then considering that this is the main drift of the *second* answer, it will follow, that either we have *two diverse* accounts laid down in the two several answers, or but *one*; if *two diverse*, how then are the answers the *same*, which we have before proved; if *one* and the *same*, then is there *Tautologie* in the Text.

4 And lastly, This seems to me to be the very reason why the answer was so dark to *Daniel*, that he heard, but understood not, because *the force of the answer lay in signs*, which being not as then things visible, or in being, *Daniel* is confounded within himself, and knows not what to make of the answer.

This being so, that the *time, times, and a half*, are here laid down only by way of *mark*, it will much better agree to our sense, to take the *time, times, and a half*, for *three years and a half*, than to the other which interprets them, 1260 *years*; for that which is laid down purely as a *mark*, must not be drawn out at *length*, for then it ceaseth to be a *mark*, and becomes a *rule* to measure by, but must ever be held and accounted for some noted point, some

ſome remarkable action, by obſerving which we may learn ſomething elſe.

This Text being opened, there needs not much to be ſaid to that other, Chap.7.25. ſave only, that as the *time, times, and a half*, are here laid down by way of *mark*; ſo likewiſe are the *time, times, and dividing of time* there. The thing they point at is not the *duration* of the little Horns Kingdom, how long it ſhould continue from the time of its firſt riſe, but rather to ſhew (which who obſerves it ſhall find to be the very ſcope of the place) *when* this blaſphemous, raging little Horn, who for a long time together had worn out the Saints, changed times and Laws, ſhould have a period put to his boundleſs rage and tyranny, which (I ſay) is ſet forth, not by meaſuring the time of his Kingdom, but by hinting (as a mark) a moſt remarkable action which ſhould be in the very concluding time of it, and indeed prove the break-neck of his Kingdom, and that is the *black day of the witneſſes killing*, the end of which day ſhould put a period to his Kingdom, the time of his rage and tyranny; which thing, though a great myſtery in *Daniel*, therefore when *Daniel* heard this the ſecond time, *Chap.12.* he confeſſeth that he *underſtood* it not, yet it is a thing clearly revealed in *John* (as we have formerly noted) *viz.* that the end of Antichriſts Kingdom, and the end of the three dayes and a half (the limited time of the Witneſſes lying dead) ſhall fall at one and the *ſame point*; and therefore well may the *time, time, and dividing of time*, be laid down as a *mark*, to ſhew when a *Period* ſhould be put to the *Kingdom* of the *little Horn*.

Thus we ſee that *Daniels time, times, and a half*, is ſo far from being *repugnant* to that *Expoſition* I have given of *Johns time, times, and a half*, that indeed rightly opened, we have hence a ſtrong *confirmation* of it, yea of our *whole* method; for (as I ſaid at firſt) if *Johns time, times, and a half*, be not to be underſtood of 1260 years, but

but of *three years and a half* only, then of neceſſity muſt the *method* of this 12 *Chapter* be, as *I have* ſtated it.

If notwithſtanding all, any ſhould yet ſay, That ſurely it cannot be without ſomething of the *mind of God*, that a *time, times, and a half*, that is, *three years and a half* reduced into *dayes*, and theſe *dayes* into *years* again, ſhould make the very ſum of 1260 *dayes*, or *years*.

Anſ. Yes, I am verily perſwaded that there is much of the *mind and wiſdome of God in it*; but if I may nakedly ſpeak what I think is the *mind of God* herein, I take it to be this, That men when they will be curious (which is a thing the beſt are prone unto, and as ſoon taken with as any one ſnare I know) ſhall even in the word it ſelf find ſomething to feed their curioſity, whereby the ſimplicity of truth ſhall be hidden to them. And indeed whether to go from a certain Prophetical ſtile, a time for a year, to a new ſtile, no where clearly found in all the Word, namely, a time or year put for a year of years, only upon this account, becauſe a time, times, and a half, *i. e.* three years and a half, will by this reduction amount to 1260 years; I ſay, whether it ſeem not to ſavour more of curioſity than truth, and might not poſſibly be by the wonderful wiſdome of God ſo left in the Word on purpoſe, that truth till the diſcovering time ſhould come, might be the more veiled; I leave to the Spiritual and underſtanding Reader to judge.

The reſult of the whole is, that the Prophecie of the tweſth Chapter is not to be limited to the firſt period; but brings us down even to the end of the ſecond period, namely of the 1260 years, and conſequently the *time, times, and a half*; mentioned verſ. 14. is the ſame with the *three dayes and a half*, Chap. 11. 9.

SECT.

SECT. VI.

FRom what hath been ſaid, many *uſeful truths* ariſe, which confirm us in the things before aſſerted, upon *Chap.* 11. and alſo are a good *confirmation* by reaſon of that ſweet harmony of truth it carries with it, of the *method* laid down in this Chapter; as,

1 That the *three days and a half*, *Chap.* 11. 9. are not the *ſame* with the *one thouſand two hundred and ſixty days*, becauſe we have a manifeſt *difference* here made *betwixt* the *time, times, and a half* (which anſwers to the three days and a half) and the 1260 *days*.

2 That the *killing of the Witneſſes* ſhall not be a *general act*, an act in all places at once, becauſe within the *time, times, and a half*, which is the term of the Witneſſes lying dead, there is elſewhere a *remnant* of the Woman's Seed ſtanding up for Chriſt, *verſ.* 17.

3 That the *particular place in which the Witneſſes are to lye dead, is Germany*, becauſe the War leading to their killing, is in that Land.

4 That the *Witneſſes in their killing time* ſhall be deprived (if not totally, yet in a great meaſure) of ſuch outward Means and Ordinances as they enjoyed, though in a mournful and ſuffering condition all the time of their Prophecy, yet notwithſtanding ſhall have a principle of life kept alive in them, by the way of Chriſts more ſecret working; therefore it is ſaid of the Woman the 1260 days *they fed her*, v. 6. but in the time, times, and a half *ſhe is nouriſhed*, verſ. 14.

5 That the *People, and Kindreds, and Nations, and Tongues*, *Chap.* 11. 9. are ſuch perſons who drive on a worldly and earthly intereſt, for they are here called the earth, verſ. 16. *And the earth helped the woman.*

6 And laſt, That *the people of God* elſewhere, within the

the time that the Witneſſes lie dead, ſhall have a cloud upon them, and be brought into ſome ſtraits, for a War is attempted within the *time, times, and a half*, by the *Dragon*, upon the *remnant* of the Womans ſeed, verſ. 17.

SECT. VII.

I Shall conclude this Chapter with a word or two of enquiry, as touching this *remnant* of the Womans ſeed. Two things concerning them are worthy a ſearch after.

1 What people are here meant by this *remnant of the Womans ſeed*, that the Dragon within the three days and a half makes war upon.

2 How, or in what ſenſe we are to conceive of *this War made upon this remnant* of the Womans ſeed by the Dragon.

Concerning the firſt, I ſhall not preſume to determine any thing of this people, any further than the Holy Ghoſt hath, who deſcribes them by two notable *diſtinguiſhing Characters*, as willing thereby to mark them out from all the people, that within the time of the three days and a half, ſhould be found in the world beſides.

Firſt, *They are ſuch who keep the Commandements of God.* By *Commandements* we are to underſtand thoſe *Goſpel-Inſtitutions* Chriſt gave to his people in command upon his Reſurrection, ſo called, *Act.* 1. 2. *After that he through the Holy Ghoſt had given Commandements unto the Apoſtles whom he had choſen.*

Secondly, *They ſhall be ſuch who have the teſtimony of Chriſt.* What is that?

Anſw. A *Spirit of Prophecy* amongſt them, *Revel.* 19. 10. the teſtimony of Jeſus is the ſpirit of *Prophecy*, i.e. they ſhall be a people much looking into the *Prophecies* of the laſt times, having a great in-ſight into what

God is about to do in the world, and abundance of faith in behalf of the cause of Christ, so as not to fear it, though the same be opposed by all the world, yea, and all the Devils in Hell.

Such a *People*, who shall be *eminent* above all others for these *Characters*, shall be found in the world, at the time the Witnesses lye dead; these shall be as an eye-sore to the *Dragon*, who shall dread some *mischief* to arise to his Kingdom from them; and therefore he shall *wonderously desire*, and lay about him, if it may be to rid these out of the way, as fearing he shall not be secure in his seat whilst they are in the world, and therefore having killed the Witnesses, his next attempt is upon these.

But now as to the second, How doth he attempt them, or what manner of war is it that he makes upon them?

In order to my answer I premise;

1 That *that Dragon which is the grand Persecutor of the Woman* throughout this Chapter, from whom all her sufferings originally arise, *is* (according to the Holy Ghosts interpretation, vers. 9.) *that old Serpent, the Devil, and Satan*; He stands *ready to devoure the Childe* as soon as born, vers. 4. He *wars with Michael*, vers. 7. He *drives the Woman* into the Wilderness, vers. 13, 14. He *casts a flood* after her to drown her, vers. 15. He *makes war* after this with the remnant of her seed, vers. 17.

2 That *this Dragon, Satan, being a Spiritual and an invisible enemy, and all the sufferings of the Woman until this day, having been ever caused by some outward and visible means*; Wee may not therefore conclude that it is by any immediate hand or act of the *Dragon* that the Woman suffers, but by some mediate hand; that is, some thing or power acted by this *Dragon*, and made an instrument to serve his design against the Woman; therefore is the *Dragon* said in his fighting to make use of Angels, or Instruments, vers. 7. and also in his fal

hath

hath Angels, or Inſtruments, falling with him, verſ. 9.

3 This *thing, or power acted by the Dragon to afflict the Woman, is ſometimes one thing, ſometimes another*; ſometimes one thing onely, ſometimes more than one; accordingly as he hath permiſſion to act this or that thing, and finds that by the acting of one thing, or of diverſe, he may beſt effect his own deſign of diſtreſſing, and if it might be, deſtroying the Woman, therefore before *the Beaſt* comes in, he acts the power of the *Pagan Empire*; after the *Beaſt* is come in, the power of the *Beaſt* more in general, bu more particularly, the power of the *German Empire*.

4 That *thing or power which is moſt commonly or properly governed by him, is in a diſtinct conſideration from all other things, or Powers, called by the name of the Dragon*. So of all the Powers in the world, the *Roman* Power in the Primitive Ages goes under the name of *the Dragon*, verſ. 3. of all the Powers ſubjected to *the Beaſt*, the Power of *the German Empire*, is called the *Dragon*, verſ. 7. 13.

5 Hence it follows, *That thoſe attempts made againſt the Woman, or any of her ſeed, by that power which the Dragon properly governs and rules, and which in the phraſe of the Holy Ghoſt, uſed in this Chapter, takes denomination from him, are to be called the attempt or war of the viſible Dragon againſt the Woman*; but thoſe attempts which through the ſubtilty of the *old Serpent*, ſecretly creeping into, and acting other powers than thoſe, which he properly and commonly rules and governs, and which do not take denomination from him, are made againſt the Woman, or any of her ſeed, it is more proper to call them the War of the inviſible *Dragon*.

This ground gained from the manifeſt truth of the Text, I come now to give in my anſwer, which is;

That I conceive, That as the *Dragon* throughout this Chapter goes under a *two-fold Notion*, or conſidera-

 The

1 The *invisible Dragon*, *Satan*, which is the *Dragon* governing.

2 The *visible Dragon* (in ancient times the *Roman Empire*, in latter times the *German*) which is the *Dragon* governed; so shall there be a *double War* raised against this *remnant* of the Womans seed.

First, The *invisible Dragon*, who acts the *visible*, and therefore is before him, shall in the first place attempt a *War* upon this *remnant*.

Quest. *But how shall he do it?*

Answ. Look how the *invisible Dragon* acts in *killing* of the *Witnesses*, so shall he act in this. The *invisible Dragon* kills the *Witnesses*, by acting the power of the *visible Dragon*, or the *German Empire*, to do it; accordingly the *invisible Dragon* shall attempt a *War* upon this *remnant* of the Womans seed, by acting in an *invisible* way those *powers* under whom this *remnant* of the Womans seed shall be.

Now that *such* a War within this *time* shall be made upon this *remnant* by the *invisible Dragon*, is clear, because (as I have formerly said) it is a thing both rational and of great use, *That the whole mystical body should come under some measure of sufferings in that time wherein the Witnesses lye dead.* Now because this *remnant* shall not come into the *mouth* of the *visible Dragon*, for therefore (as I conceive) are they called a *remnant*, because kept and reserved by God from the *mouth of the visible Dragon*, at the time their Fellow-Brethren are in it; it is therefore necessary, to the end there might bee in this *remnant* a sympathie with their Brethren in their afflictions, that they should within this time have some attempt made upon them by the *invisible Dragon*.

Secondly, The *visible Dragon* shall also towards the end of this time make an *attempt* upon this

remnant,

remnant, which is clear, becauſe that *Dragon* that kills the *Witneſſes*, doth afterwards make an *attempt* upon this *remnant*; but the *Dragon killing* the Witneſſes, was not the *inviſible* only, but the *viſible* alſo; therefore the *viſible Dragon*, as well as the *inviſible*, ſhall *attempt* a War upon this *remnant*.

Queſt. *But how ſhall he do it?*

Anſw. By *drawing together the whole, or a principal part of the Papal power, whereof the viſible Dragon, or German Empire, ſhall bee chief, to ingage in an open War againſt this remnant, if it may bee, to cut them off*; but what the iſſue of this attempt ſhall be, we ſhall ſee preſently, in opening the fourteenth Chapter, which (as I have ſaid) follows as the next thing in order after this. I onely ſay here, *That this remnant of the Womans Seed*, ſhall not ſuffer greatly, either by the attempt of the *inviſible Dragon*, or the *viſible*; for obſerve, it is not ſaid, *He made War, but went to make War* (ἀπῆλθε ποιῆσαι πόλεμον) *i.e.* endeavoured the thing, but ere the *inviſible Dragon*, or the *viſible* can do this remnant much hurt, Chriſt ſteps in, and prevents.

Thus much concerning the twelfth Chapter.

CHAP. III.

Wherein is ſhewed the ſtate of the Witneſſes *about, and in the time of their riſe, from* Rev. 14. opened.

SECT. 1.

THE ſtream of Expoſitors, as they make application of the things Propheſied of in the 12 Chapter to the firſt *period*, or the time before the *Beaſt* aroſe; ſo alſo do they of this Prophecy that concerns the 144000 to the ſecond *period*, or the 42 months of the *Beaſt*, judging theſe 144000 to be thoſe *Saints* that ſhould in ſeveral places within this time bear *witneſs* againſt the Beaſt; and accordingly they look upon the fulfilling of this Prophecy to be a thing paſt.

For my own part, as I ſaw my ſelf conſtrained (not out of any deſire of ſingularity, but for truths ſake) to baulk the *common road*, and ſeek a new way upon the 12 Chapter: So have I the ſame conſtraint lying upon me here, to diſſent from the *common opinion*, and ſeek another. My Reaſons are,

1 *Reaſon*, becauſe this 144000 have their ſtation upon *Mount Sion*, which noteth a *fixed ſtate*, Pſal. 125. 1. *Thoſe which truſt in the Lord ſhall be as Mount Sion, which cannot be removed, but abideth for ever.* But the abode of the Church all the 1260 dayes is in the *Wilderneſs*, noting a *moveable* uncertain condition, which at that time ſhe is in.

Now as the Church and people of God in time of old

(to

(to whose state doubtless we have here an Allusion) could not be said to be footed upon *Mount Sion*, whilst they were wandring in the *Wilderness*; no more is it proper to say, that these 144000 in the *Churches Wilderness-state*, should yet stand upon *Mount Sion*, yea it seems to me, that this Character is given the 144000, and that in opposition to the Womans former state, which was, and for a long time together had been in the *Wilderness*.

In a word, it notes thus much to me, that this 144000 are a *People* whose condition, after once they are gotten upon their legs, shall be *fixed* and *stable*, and not subject to such *motions* and *mutations*, as was the Womans *former* state in the *time* of her *Wilderness-condition*.

2 *Reason*, because all the *time* of the 42 months, the *waters were subjected* to the Whore, who sits upon them, Rev. 17. 1. *Come hither, I will shew thee the judgement of the great Whore, that sitteth upon many waters*; but at this time there is a voyce of many waters crying against her, vers. 2. *And I heard a voyce from Heaven, as the voyce of many waters.*

3 Because the *condition* of the Church all the 42 months, the 1260 dayes, is a sad *mournful condition*, they wear *Sackcloth*, they are under the power of *Babylon*, and therefore hang up their harps, as did *Israel* of old, whilst in *Babylon*, Psal. 137. 1, 2. But the *condition* of the Church at this time is *wonderously joyful*, they play with their Harps, *Sing a new Song*, vers. 2, 3.

4 Because all the *time* of the 42 months, *Christ hath no Throne visible* in the world, but the *Beast* hath the *Throne*. But at this day Christ hath a *Throne*, vers. 3. *They sung as it were a new Song before the Throne*, vers. 5. *They are without fault before the Throne of God.*

5 Because the *Characterising* this 144000 by this, *these follow the Lamb whithersoever he goes*, is to me

a cleer *intimation* that the *Lamb* was now upon his *march* to his *Kingdom* in the time of their standing up, yea had gone a *good step*, so far as *many* of his *first* followers had *left* him, and these only *clave* to him, which is not *applicable* to the state of the Church in the *Wilderness*, and that many hundreds of yeers ago.

6 Because that *preaching of the Gospel*, which immediately succeeds their standing up, *cannot* without a manifest forcing of the Text, *be applied* to the *time* of *Waldus*, *Wickliffe*, or any time already past, as will plainly appear when I come to open those words.

7 Because their *standing* up is not until the *very hour* of Gods judgement upon *Babylon* is come, vers. 7. *Fear God, and give glory to him, for the hour of his judgement is come*; What hour is this?

Ans. The *hour* of *Babylons* downfal, whose judgement comes upon her in an hour, *Rev.* 18. 10. *For in one hour is thy judgement come*; and therefore to shew this to be the meaning, we have a Herauld in the next verse proclaiming the news of it, vers. 8. *And there followed another Angel, saying, Babylon is fallen, is fallen.*

For these *Reasons*, and some others, I could urge, I cannot look upon this *Prophecie* as *contemporising* with the 42 *months* of the *Beast*, the 1260 *dayes* of the *Witnesses* and *Woman*, but rather as a *Prophecie* there to *take beginning*, where the 12 Chapter *leaves* us, which is about the *end* of the *time, times, and a half*, with the *attempt* of the *Dragon* against the *remnant* of the *Womans* Seed.

And so in an orderly manner things succeed thus. The *Dragon* having killed the *Witnesses*, endeavours to *rid* the world of that *remnant* of the Womans seed, that *stand up* for Christ in some other place.

Now the Lord Jesus seeing this, that the *Dragons* rage is such, that he cannot content himself with that *unparalled* in-

injury offered to him, namely to *kill* his *Witnesses*, hereby indeavouring to leave him without *witness* in the world; but because there is yet a *little remnant* in a corner of the world that *stand up* for him to bear forth his name and glory in the world, therefore the malicious raging *Dragon* must design upon them, and labour to root them out: *Christ* hereupon is so mightily *provoked*, and full of *wrath* and *fury*, and so *jealous* for his name, and his bowels do so *work* for his *remnant*, that he cannot now any longer forbear to behold the cruel rage and insolency of the enemy, but instantly appears (by a more glorious manifestation of himself than ever before) upon *Mount Sion*, *i. e.* in the midst of his people now come thither, calling together his *remnant* about him, by his presence incouraging them not to *fear* this great and dismal *attempt*, and assuring them that the *Dragon*, ere he shall have his will upon them, shall beat him out of the field. And here will be the first glorious Rendezvouz in *Canaan*, all done before this day is to be reckoned but the *War* on the other side *Jordan*; that War was with a *part*, the *Lamb* with his followers encountring *such* only as stood in his *way*, and hindred his *march* towards the *borders* of the *Promised Land*, but this will be with the *whole* body of the *Canaanites* under conduct of the *Dragon*, who shall *fall* before the *Lamb*, and his 144000.

So that I say, we are to *begin* the *Prophecie* of the 14 Chapter, with the *Dragons attempt* against the *remnant* of the Womans seed, in the very *concluding* time of the 1260 *dayes*.

Should I say, That we we are to begin this *Prophecy* of the 14 Chapter from about the *end* of the *Beasts* 42 *months*, Chap. 13. and that *John* after he had seen the *Beast* acting his part upon the Stage, and now going off, beheld presently the *Lamb* coming up with his 144000, it amounts to the same with the other; so that whether

we *begin* from the end of the 12 Chapter, or of the 13. the beginning is stated *aright*, either falling to be in the very *concluding time* of the 42 *months*, the 1260 *dayes*. But I rather choose to begin from the *Dragons attempt*.

1 Because by that *beginning* we have (as before wee have shewed) in the 12 and 14 Chapters, the *Prophecie* of the Woman *compleat*.

2 Because that *attempt* seems to be the reason of the *Lambs appearance*.

3 Because (as I have also said) the 13 Chapter comes in by way of *digression*, and the *Prophecie* as to the point of *time* and order, is *compleat* without it.

Object. Babylons *downfal* is spoken of after this Rendezvouz, vers.8. And the *Beasts followers* are afterwards threatned for *worshipping* the *Beast*, his *Image*, *receiving his Marks*, vers. 9, 10, 11. Therefore this *Prophecie* must *contemporise* with the *time* of the *Beast*.

Answ. This stands upon a supposition, which I deny, *viz.* That 42 *months*, *is the utmost terme of the Beasts continuance*, *and therefore Romes downfal must bee within that time*; whereas I affirm (but shall here wave the proof of it) that *the 42 months is only the time allotted the Beast to continue a Tyrant*, *raging and tyrannizing over the holy City*, *the Saints*, *and the Nations*, *and not the time of his continuance*, *which shall be for some time after this term is run out*, within which time *Rome* shall be *ruined*, and therefore is its *destruction* mentioned after this *Rendezvouz* of the 144000, and also the *Beast* still, even within this *time* to his last, shall have many cleaving and adhering to him, who are the persons here warned.

I know not any other Objection against this our method, that deserves a particular Answer. Something else there

there is by some said for the common method, but he that shall observe our following Discourse, will find, that either it falls of it self, as I have stated the thing; or if not, may if he please, gather up that which will be a particular Answer to the thing (possibly) where his scruple lyes.

SECT II.

TWo things from our Discourse in the former Section are *evident*,

First, *That the Head of this Prophecy, is to be placed above a hundred years lower than the Head of the Vials*; And indeed were there nothing else to be urged, yet he that shall but compare the persons and time when the Vials began to be poured forth, with the persons here spoken of, and this time, will find that to be the more early, this the latter; for,

1 Those that pour out the Vials have a *mixture of fire* with their Sea of glass, vers. 3. *And I saw as it were a Sea of glass mingled with fire*, noting (as Mr. *Brightman* observes) that though they had attained some *degrees of purity*, yet was it not such, but still there was a *mixture of fire*, hot jars, contentions, divisions, making of parties even amongst the Reformers themselves. But these here have all their *Fathers name written in their foreheads*, vers. 1. signifying (as I shall shew anon) a high pitch of union.

2 Those that begin the work of the Vials, their chief eminency lies in this, that they were got *clear of the more gross defilements, and idolatries of Antichrist*, set forth under the expressions of *the Beast, his Image, Mark, the number of his name. I saw them that had gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his name.*

But

But these have attained a *higher pitch* to renounce as well the more *secret defilements* by worldly selfish interests, as the more gross pollutions of Antichrist, which is the thing noted (as I have else-where observed) by their being *redeemed from the earth*, vers. 3.

3 Those that begin the work of the Vials, were a party *redeemed and picked from among the Idolatrous rabble of the Beasts worshippers*; But these are a party picked and redeemed from *amongst men*, vers. 4. that is, from amongst the Reformers themselves. Hence the Song these sing is *a new Song*, that none else can learn, vers. 3. *i.e.* it is a Song that goes in a higher, and more self-denying note, than the Song that was sung when the Vials began to be poured forth; and if we may say there is an alteration in the matter, I conceive it lies in this, the Song sung at this day shall be more *purely Evangelical* than that was; the *Song* of the Vials is a *mixed* Song, partly of *Moses*, partly of the *Lamb*, something was in that, as well of *Moses* more *dark* administration, as of the *Lambs* more *clear*; But this shall be *purely of the Lamb*, nothing of *Moses*, no *legality* in this *Song*; but all is of the *Lamb*.

4 That Character of these, vers. 4. *These are they that follow the Lamb whithersoever he goes*, doth (as I have said before) clearly *intimate to me*, that this *time* is not the Lambs first setting forth, he had been marching before, *viz.* from the first day the *Vials* began to be poured forth, yea *fighting* before, for the *fight* between *Michael* and the *Dragon*, *chap.* 12. and that betwixt the *Lamb* and the Kings of the *Earth*, *Chap.* 17. do both *precede* this time; by consequence therefore this must be *below* the *Head* of the Vials, for the *Lamb* began not his *march* till *the Vials* began to be poured forth.

5 *John* sees *no Throne* as yet when *the Vials* began to be poured out, because *Christ*, as then, was but breaking in upon the world; but now (as we observed before) *John* sees

ſees a *Throne*, noting, that at this day *Chriſt* hath gotten ſome footing in the world, ſo much, as in deſpight of them he can, and doth erect a *Throne*. And this conſideration will ſave us an anſwer to that which ſeems to lie as an Objection in the words, againſt the thing we are ſpeaking; *viz. That this one hundred forty four thouſand, at their firſt Rendezvouz, have no Temple, but thoſe who pour out the Vials had, it ſeems therefore that they ſhould be the lower, and theſe the higher.*

Anſw. Though true, no particular mention is made of a *Temple*, but theſe are onely ſaid to ſtand upon *Mount Sion*, yet have they that which is more, namely, a *Throne*, and this thoſe who began the work of the Vials had not, nor indeed could they then, becauſe Chriſt erects himſelf a *Throne*, by caſting down the *Thrones* of *the Beaſt*; but this work is done by the Vials, and therefore there could not be a *Throne* before.

From the whole it is clear, That the *Head* of the *Vials* is to be placed *higher* than the *Head* of this *Prophecie*.

1 Hence we have done well to *place the beginning of the Vials*, as we have done in our Diſcourſe upon the *Vials*.

2 Hence that *opinion* which makes this Prophecie to *contemporiſe* with the *time* of the *Witneſſes*, and the *Beaſt*, is diſproved, and our former method *confirmed*.

Should any here ask me a reaſon why the *Head of the Vials is placed ſomewhat upwards in the Beaſts Kingdom, and the head of this Chapter about the end of it*.

I *Anſwer*, Becauſe the *principal* work of this Chapter, to do which, this 144000 are raiſed up, is to *ſmite Antichriſt* in his Civil *Monarchical* power, thereby to take his Kingdom from him, and to bring the Kingdoms

of

of this world under the *Scepter* of Christ; but now before *Christ* comes to deal with the *Beast* in his *Civil Power*, he deals with him upon another account, namely, of his *encroachments* upon Christs *spiritual* rights, to recover them out of his hands, as I have observed upon the *Vials*, p. 260, 261, 262.

Now because the *Vials* set forth the whole of Christs dealing with Antichrist in a way of wrath; as well his dealing with him upon a Spiritual account, as a Civil, therefore is the head of the *Vials* seated more upwards in Antichrists Kingdom, than the Head of this Chapter which is placed at the end of it. This further confirmes me, that in my Discourse upon the *Vials*, I have been guided to place the beginning of the Vials aright, and in its proper place.

Secondly, Another thing following from our Discourse in the fore-going Section, is, *That this* 144000 *which stand with the Lamb upon Mount Sion, are not the same with the sealed* 144000, *Chap.* 7. which also farther appears.

1 *Reason*, Because *the sealed one hundred forty four thousand*, are sealed by way of *preservation* against some evill approaching; but this *one hundred forty four thousand* are *gathered together* to do some work for Christ.

2 The *sealed* 144000. are sealed before any of the *Trumpets sound*; but this *one hundred forty four thousand* are not *congregated* till about the time of the *Witnesses rise*, which is not till the latter end of the *sixth Trumpet*, *Rev.* 11. 13, 14, 15. That the sealed One hundred forty four thousand are sealed before any of the Trumpets sound, is clear;

1 Because the very plagues that they are sealed for preservation against, are no other but the plagues of the *Trumpets*; The plagues themselves are mentioned, Chap. 7. 3.

7.3. *Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in the fore head.* Three sorts of plagues here are: 1 A *plague upon the earth*; this is expresly the plague of the *first Trumpet*, Chap. 8.7. *The first Angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth.* 2. *A plague upon the Sea*; this is the plague of the *second Trumpet*, v. 8. *And the second Angel sounded, and as it were a great Mountain burning with fire was cast into the Sea, and the third part of the Sea became blood*, vers. 9. *And the third part of the creatures that were in the Sea, and had life, dyed, and the third part of ships were destroyed.* 3. *A plague upon the Trees*; this is a part of the plague of the *first Trumpet*, vers. 7. *The third part of Trees were burnt up, and all green grass was burnt up.* Now the *plagues* being the *very plagues* of the *two first Trumpets*, it necessarily follows, that this *sealing* is, in time and order, before any of the *Trumpets*.

2 Because an expres command is given to the Locusts under the fifth Trumpet, that *they should hurt none but those onely, which had not the seal of God in their foreheads*, Chap. 9. 4. A clear Argument the *sealing* was higher, for the *seal* was then set upon Gods Servants, and not a thing to be set for future, and undoubtedly the words point us back to that very *sealing*, Chap. 7. which was before; yet the seventh Seal, which ushers in all the Trumpets, was opened.

The result is, *That the One hundred forty four thousand, which stand with the Lamb upon Mount* Sion, *are not the same persons, neither do they belong to the same time, with the One hundred forty four thousand sealed ones*, the one belong to the *first times of the Beast*, the other to his *last*; the one are a company sealed at the time of the *Beasts* coming in, the other are a company congre-

congregated at the time of his going out.

To say, because the one are said to be *sealed in their foreheads*, Chap. 7. 3. the other to have the *Fathers name written in their foreheads*, Chap. 14. 1. therefore they must be the *same persons*, and either Prophecy relate to the *same time*, would have some colour of reason, in case the thing it self, by other substantial Arguments, were first proved, but till that is done, to urge this alone, is to begge the Question.

Nay, could the thing be proved, it would yet be a question, Whether the *Seal*, and the *Fathers Name*, are *one* and the *same* thing? and put case they are, another question will arise, Whether the *end* of sealing be not one thing, and the *end* of writing the Fathers name another? and if the ends be distinct, then may the times also. All this must be throughly cleared, before any Argument can be drawn hence.

Now the *Reasons* why the *Congregated* ones are set forth by the number of 144000 which is the number of the sealed ones, I take to be,

1 *Because* the *number of* 144000. were the *Lambs chosen number* formerly, and therefore they are the *chosen number* still.

2 *Because* One hundred forty four thousand were the *number he went off the stage with*, when for a time he gave way to the *Beast*; and therefore they are the *number* which now (the Beasts time being out) he comes on with again.

As for any *Mystery* in the *Number it self*, it doth not appear to me that there is *any*, the use of this number, Chap. 14. being with allusion to the same Number, Chap. 7. and as for any Mystery there, I cann see none, save onely that *Twelve times twelve* (that being the way of numbering there, twelve, which is a definite number being put for an indefinite) makes up One hundred

forty

forty four, and therefore so many *twelve thousands* are called one hundred forty four thousand.

SECT. III.

THe former things premised, to the end wee may know where we are, I now come to the *matter of this Prophesy*, which sets forth the *state* of the Church, within the *third period*; i. e. from the *ending* of the Forty two Moneths, the One thousand two hundred and sixty days, until the *beginning* of the One thousand years.

My intent as touching it, is not to carry an exposition through the whole, examining as I go each particular passage, with the minds of Writers upon it, that being a work which would prove tedious to my self, and possibly to the Reader, but onely to give my own thoughts, as touching some things that are of more general concernment, and will be of more special use.

I shall sum up all within the compass of these four things;

1 Who *these one hundred forty four thousand shall be*,

2 The *cause and manner of this glorious Rendezvous*, and the state or condition this 144000 upon their first congregating shall be in.

3 The *excellent distinguishing Characters* of them.

4 How *the work shall go on, after once* it is put into their hands.

As touching the first, *Who this one hundred forty four thousand shall be*; I answer, They shall be *the Gentile-Saints*; My Reasons are,

1 *Because* they are *the remnant of that Womans seed*,

that within the *first period* was *persecuted* by the *Pagan Roman Dragon*, and afterwards in the *second period* by the *Antichristian Dragon*; but these are no other but the *Gentile Saints*.

2 *Because* they are such as the *Antichristian German Dragon* in the *expiring time of the* 1260 *dayes shall raise a war against*; but they are the Gentile Saints.

3 *Because* they are such, who within the time that the Witnesses lye dead, before the 1260 years are fully expired, *are eminent for keeping the Commandements of God, and having amongst them the testimony of Christ*: But this cannot agree to the *Jews*, whose coming in is not till afterwards; therefore must be the Gentile Saints.

4 *Because* they are *gathered to a Rendezvouz, and have glorious Characters upon them*, and that before the downfal of *Rome*, as will appear, compare vers. 1, 2, 3, 4, 5. with vers. 8. therefore cannot be the *Jews*, whose receiving Christ is not till afterwards, but must be the Gentile Saints.

Lastly, I say no more, there is nothing in all this Chapter, save a single clause towards the end, that relates to the *Jews*, but the whole hath *relation to the risen Witnesses*, or Gentile Saints, declaring how it shall be with them, and what shall be done by them against Antichrist, from the time of their rise, until Christs appearance.

As for the 144000 *sealed ones*, *Chap.* 7. I spake my thoughts of them but now, which cannot be applied to any conversion of the natural *Jews*, unless we should suppose some conversion past many ages since; indeed the Text affords some probabilities for this Opinion, the *Angel* that hath the Seal coming from the East, vers. 2. the mentioning the *Jewish* Tribes by name, together with the following description of the *new Jerusalem*. As for that Argument urged by some, from the *multitude of all Nations, Kindreds,*

Kindreds, People, and Tongues, ver. 9. whom they conceive are spoken of by way of distinction from the sealed company, it proves not; because, should we suppose the *Sealed company* to be *Jews*, yet it is clear to me, that *the Sealed company* relate to one time, the great *multitude of all Nations, Kindreds, People, and Tongues* to another, and thereby the ground of distinction as to persons is taken away; for if these two relate to two times, then may we by the one understand *the Jews*, by the other, *the Gentiles* onely, or *Jews* and *Gentiles* both. But to pass this, as for the probabilities the Text doth afford us, though I could as much as another incline to the opinion, yet must I say, I am convinced of it, they are but weak, and will in no wise counterpoise our former Arguments laid down to the contrary; yet if a way might be found out to reconcile both, that is, to make this *sealing* to have a respect to *Natural* and *Spiritual Jews* too, to the *Spiritual Jews*, about the time that *Antichrist* came into the World, to the *Natural*, upon the time of his going out; which latter, though their coming in unto Christ be long after the other, yet because they are the elder Sister, are chiefly spoken of, and their Tribes mentioned by name, and the other comprehended under them, it would be a thing very desirable. The doing of this may seem a thing impossible, but yet possibly it is not so; Something looking this way I have very lately had in mine eye, that it will do the thing I cannot say, if it would, I conceive it not meet here to insert it.

Yet for truths sake, to the end the thing in hand may be the more clear, and free from all exception, let us notwithstanding our former Arguments, suppose at present the one hundred forty four thousand sealed ones to be onely the *Jewes*, the sealing to note a *conversion* of that people yet to *come*: yet will it not therefore follow, that the *one hundred forty four thousand* standing with

the *Lamb* upon *Mount Sion*, should be the *Jews* also; for there seems to be good reason for it, why in case the other should be the *Jews*, yet that the *Gentiles* here should be set forth by the very same number.

1 The 144000 of the *Jews* are so called, because *the picked and sealed ones of that people*; but these being the *picked and sealed ones of the Gentiles*, may well be set forth by the very same number of 144000.

2 The *day* in which the 144000 *of the sealed Jews* are so *numbred*, is the *first day* that that People, as a Nation, shall be *delivered* from their bondage, and enter into Christs rest. This Rendezvouz, we read of Chap. 11. is the very *first day* of the *Gentile Saints deliverance* from Antichristian bondage, and entring the Spiritual *Canaan* of rest, after that long Wilderness-condition, and therefore well may these be set forth by the same number of 144000, with the other.

3 The *Jews* in the day of that Nations coming in unto Christ, shall *come in a great multitude*, in which respect it is said of them, *Isa.* 66. 8. *Shall a Nation be born at once?* therefore set forth by a *great number* of sealed ones, *viz.* 144000; so likewise the *Gentiles* at the *time* of the Witnesses rise shall stand up a *great multitude*, set forth therefore vers. 2. by the *voyce of many waters*, and at the time of *Romes* ruine, which shall be suddenly upon their rise; *John* heats a *voyce of much people*, Rev. 19. 1. *Of a great multitude, of many waters, and mighty thundrings* (arguing abundance of *Gentiles* now come in) *singing Hallelujah, praises for* Romes *ruine*, vers. 6. therefore well may these also be set forth by a great number, yea the same of 144000.

4 The *Jews* and *Gentiles*, two Nations, whereof one only had the priviledge to be Gods people under the Law, the other hath this priviledge under the Gospel, being now both by this great confluence of either to Christ to bee

united

united under him as Head and King, and thence forward to have equal Priviledges, may therefore (either of them, being but as two ſeveral Bands marching to Chriſt) one from one comer of the world, the other from the other) be both ſet forth by the very ſame number of 144000.

To ſay no more, the ſum of all is, That the 144000, here ſpoken of, are the *Gentile* Saints.

SECT. IV.

OUr ſecond Particular is to inquire into the *cauſe* and *manner* of this *Rendezvouz*, and the *condition* this 144000 ſhall be in thereupon.

1 For the *Cauſe*, the *accidental cauſe* ſhall be the *Dragons attempt upon the remnant of the Womans ſeed*, who by making war upon them to do them a miſchief, ſhall do them the greateſt good, and himſelf the greateſt miſchief that can be.

But the *efficient cauſe* ſhall be *the Lambs ſtanding upon Mount Sion*, verſ. 1. *And I looked, and lo a Lamb ſtood upon the Mount Sion, and with him* 144000--- This ſtanding upon *Mount Sion*, we are to underſtand of *Chriſts more glorious manifeſtation* of himſelf, in his meekneſs, grace, and love, the precious vertue of his Death and Sacrifice (in which reſpect he is called a Lamb) to his *Churches* and *People*, where this *remnant* ſhall be, and that more generally at this time. He ſhall make his people generally and wondrouſly ſenſible of the greatneſs of his pardoning love, and how he hath ingaged ſo far as to become himſelf a Sacrifice for them; withal aſſuring their hearts, *That the day is come, that he is to take his Kingdom*, and now all they can do for him in way of requital, is to gather about him and help him, to ſtand by him in his great work of taking vengeance on the *Beaſt*, overturning the *Thrones of Kingdomes*; and therefore he calls upon

them now to quit all earthly respects, and interests, and straight-way to arise, list under his Banner, and if they will but stand to him, though they may have their failings and haltings, yet will not he use martial Law, but lead them, and march before them, with meekness, gentleness, and love. Here is the principal efficient cause.

2 The *manner of their Rendezvouz*, we have vers. 2. *And I heard a voyce from Heaven, as the voyce of many waters* --- the phrase seems to intimate, as if the thing should be by some *general tumult*, a mighty rushing of waters, a voyce and cry amongst the waters. Now *Waters* in Apocalyptical phrase, and elsewhere, (as I have observed in opening the subject of the third Vial) denote the *common people*, and in this place it is necessary we so interpret it, because the *voyce of Waters* is *distinguished* from the *voyce of Thunder*, which *John* hears afterwards.

And further observe, these *waters* are not the *common waters*, but they are the *waters* of *Heaven*, i.e. of the true Church, and its members, therefore the *voyce of waters* is heard from *Heaven*.

Yea further observe, the voice of waters from Heaven is a *great voyce*, for it is a voyce not of a *few*, but *many waters*, noting, that the Spirit now acting shall be general, the cry to arise, general.

There had been a *little rushing of waters* before, a cry of one here, another there; but now, what was before set home upon some particular hearts, is upon the hearts of Gods people in general, and the *voyce of waters* is a great and *general voyce*, the cry runs on the sudden throughout the Churches and Saints, and all are instantly upon their legs.

3 The *state* and *condition* they shall be in upon this their Rendezvouz, is set forth in two things.

1 They shall be *owned by some eminent Head whom God*

God will either raise up among them, or make to appear for them. This *Head* is noted by the *voyce* of the *great Thunder*, it being the phrase of the Holy Ghost in this Book to call the common people *Waters*, the Heads and great ones *Thundrings*, Rev.19.6. *I heard the voyce of many Waters, and the voyce of mighty Thundrings, saying, Hallelujah.* It teacheth us thus much, That Christ will raise up some such faithful Instrument to bee his Lieutenant General to lead on this his 144000, whose name shall be as a great *Thunder* in the world, dreadful and terrible to the Antichristian party.

And whereas it is the *voyce* of but one *Thunder*, it intimates, that at this first *Rendezvouz*, there shall appear but some *one* noted *Head* for Christ, but a while after, when the work is gotten a little forwarder, we hear of *many Thundrings*, Rev.19.6. *i.e.* many great Ones, Heads, Rulers, who either wanted opportunity or courage at first, shall now come in, and joyn with this party.

2 They shall *begin their march with praises.* The *Lamb* being now upon *Mount Sion*, his *remnant* gathered about him, an *eminent Head* by Christ raised up, and set over them, the first work they do is to sing praises. *I heard the voyce of Harpers, harping with their Harps.* The Holy Ghost in these words alludes to the way of praising God in time of Old, when Gods people in their praises made use of Instruments of Musick, and particularly, and as that which was in most common use, of the Harp, *Psal.*33.2. *Psal.*43.4. *Psal.*71.22.

And methinks the *first setting forth* of the 144000. seems to be much like *Jehoshaphats march against the children of Ammon, Moab, and Mount Seir*, 2 Chron.20. *An infinite multitude of people, and Nations like the sand of the Sea, come up together against Jehoshaphat and Judah.* The *noise* and *rumor* of their *coming*, doth at first *distress* the people, but seeking God, the Lord

setting it home upon the heart of *Jehoshaphat* and his people, that the *morrow should be the day of his power*, he would do the work for them, they should not need so much as to fight, only stand and behold the salvation of the Lord; *fear* and *faint-heartedness* now flyes away; they do not consult, whether are we strong, or whether are we weak; how is it possible we should deal with this multitude? But being assured of the Victory, and that the day should be theirs, they begin a March with pr. es, singing, and rejoycing, before ever a stroke is struck, as if they had carried the Field already. So will it be with this *remnant* at this day, the raging *Dragon* in his wrath and fury comes on gaping upon them; It is a miracle in reason, if ever they *scape* his mouth, but against this, to *bear up* their spirits, they have the *glorious presence of the Lamb* in the midst of them, this doth so wondrously animate them, that in the mouth of danger they fear none, but march on in the very face of the *Dragon*, harping with their Harps, *i. e.* praising and rejoycing, as knowing assuredly: the *Lamb* will manifest his power, they shall tread the *Dragon* under their feet.

Thus much as touching our second particular; from the whole note, *That notwithstanding the Witnesses themselves are undoubtedly, after their rise, to be esteemed a part of this* 144000, *yet shall the beginning of this glorious company be not with them, but there where that remnant of the Womans seed shall be found, that the Dragon wars against.*

I shall here in the close of this Section adde a word or two as touching *Daniels Stone*, the looking upon this Rendezvouz presenting that to mine eye. The first rise of this *Stone* we are doubtless to place with the *beginning* of the third *Vial*. My Reasons are,

1 Because it being the *Stone* alone that breaks the *Great Image* by smiting him on the Feet and Toes, we

are there to place the *rise* of it, where the *Civil power* of Antichrist, in any of the ten Horns (represented by the ten Toes) is *irrecoverably broken* to peeces. But the doing of this is *begun* with the third *Vial*, therefore with the *beginning* of that are we to place the *beginning* of the *Stone*.

2 Because *Daniels Stone* that *smites*, Chap. 2. and his *Ancient of dayes* that *sits*, Chap. 7. being one and the same, we are to reckon the *rise* of the *Stone* from the *first day* that the *Ancient of dayes* began to sit, and to cast down any of the *Thrones* of the fourth *Beast*. But this work was *begun* with the *beginning* of the third *Vial*, therefore there are we to *begin* the *Stone*.

Now let us look upon the *work* done of *late yeers* under either of these *notions*, either as it is a *breaking of the great Image*, or as it is *casting down* the *Thrones* of the fourth *Beast*, for both are substantially the *same*, and instrumentally wrought by the *Stone*, and hath it not been done by a despised handful, which worldly powers would not have raised up at first, could they have holpen it, nor continued when raised, could they have had their will; but as the raising, so the continuing hath been from God more immediately, than by the endeavour of hands, *i.e.* humane means.

But now observe, as God never doth any *wonderful work*, but in the *beginning* of it, he puts some *death* upon it; so the most *remarkable work* that ever yet was in the world, *viz.* the *Stone smiting* the great Image, is no *sooner on foot*, but presently, even within that *very Vial* that the *Stone* begins to smite, comes the *saddest blow*, the *blackest cloud* over the *work* of God, that ever one of them the world saw, namely, the *death* of the *Witnesses*, this stops the *work* a while, the *Stone* lyes still, by *lying still* it seems to *moulder*; In this extremity God ariseth, takes the *Stone* into his hands again, forms it more strongly,

is, by casting out the loose earthly matter, and firmly uniting and cementing the rest, adding withal more matter to it, that so upon its next smiting, it may break in peeces whatsoever stands in its way. This is done in this glorious Rendezvouz, of which we have spoken.

SECT. V.

OUr third Particular comes now into consideration, namely, to consider of the *Characters* of this 144000.

As for the *several Characters*, we have vers. 3. 4. I have given my thoughts of them already in the Epistle Dedicatory to my late Discourse upon the *Vials*; But what I then wrote being but as the first day-break of light into this Prophecie, and hoping (through grace) that I do now begin to see those things a little more clearly, distinctly, and fully than at that time I did, I shall notwithstanding go over the whole again.

The first *Character* of them, *viz. That they stand with the Lamb upon Mount Sion*, relating more to their *condition*, than their *qualification*, I shall be silent as touching it; and the rather, because I have opened it already, *Sect.* 1. That omitted, we have besides it eight Characters in the Text.

I. *CHARACTER. They have their Fathers Name written in their fore-heads*, vers. 1. *i. e.* they shall bee such who shall *know* one another by no *mark*, but only the *Image* of the Father, the *Fathers Name written in their fore-heads*. And I take it that *this is spoken* of the 144000 followers of the *Lamb*, in *opposition* to the *Beasts* followers, of whom we read a little before, Chap. 13. 16. *That they have a mark written in their fore-heads*, *i. e.* they make up a judgement of persons by some *mark* given to them, one hath this *mark*, another that

that *mark*, and men (as well good men as others) all the *time* of the *Beasts* Kingdome, know one another by *marks*, and such marks as are of the *Beasts* devising. But now when the *Beast* goes off the Stage, and the *Lamb* comes up, all *marks* that formerly men were known by are laid *aside*, and now there is no *mark* to know Saints by, but only this, *The Fathers Name written in their fore-heads*; There shall be no knowledge of Persons, as *Presbyters*, as *Independents*, as Anabaptists, &c. any longer, but the *mark*, the *only mark* that Saints shall know one another by, shall be the Image of the Father, *The Fathers Name written in their fore-heads.*

This shall be the *mark* by which Saints in the time of the *New Jerusalem*, when the *Lord shall be one, and his Name one*, shall know one another by, *Rev.*22.4. *His Name shall be in their fore-heads*, *i. e.* Grace and Holiness, the *Image* of the Father, shall be so visible in them, that there shall be no need of any other *mark* to know one another by, but all shall be known unto each other by this. The *beginnings* of this shall be very *eminent* in this *One hundred forty four thousand*, and therefore we have this laid down as the great *Character* of them.

II *CHARACTER. They sing a new Song which none can learn, but only this One hundred forty four thousand*, ver.3. The meaning is, This *One hundred forty four thousand* shall go a *strain higher* in their actings and praises, then the Saints before them *did*; and for this reason many of the old Singers that sung the first Song, *Rev.*15.3. shall not be able to sing this, it shall go in a note too high and spiritual for them.

III *CHARACTER. They are such as are redeemed from the Earth, i.e.* (as I conceive) such only as have obtained to stand loose from *earthly interest*, being persons dead, and delivered from the evil of the honors, preferments, plea-

pleasures, profits, of this present evill world, which not the Sons of *Adam* onely, but too many of the Sons of *Sion* are plunged in, and overtaken with.

IV. *CHARACTER. They are Virgin-Saints, not defiled with women*, verſ. 4. I take this *Character* to be a *Character* diſtinct from the former, though not long ſince I judged either the ſame. And yet withall, the difference is no great matter, the former noting redemption from earthly intereſts and engagements in the general, *i.e.* earthly intereſts of all ſorts, by which men, yea Saints themſelves are oftentimes miſ-lead, and drawn aſide from following Chriſt; but this latter denotes redemption in a more ſpecial kind, *viz.* from *Antichriſtian intereſts*, the particular defilements of the whoriſh Woman; the meaning is, this One hundred forty four thouſand ſhall be a *ſelect number of ſuch perſons*, who notwithſtanding for a great part of their time *they lived* within *the verge* of that *Idolatrous ſuperſtitious age*, in which the *whole world* went a *whoring* after the *Beaſt*, yet did in that *adulterous generation* keep themſelves *Virgins*, not committing *fornication* with *the Whore* of *Babylon*, by having any hand in her *Superſtitions* and *Idolatries*.

V. *CHARACTER. They follow the Lamb whitherſoever he goeth, i.e.* They ſhall be ſuch who from the day they began to follow the *Lamb*, *have ever kept him company in his moſt difficult paths*, *through rockie*, *craggie*, *thorny wayes*; In dangerous paths, where they have been neceſſitated to put their lives in their hands to follow him; in deſolate wilderneſs-paths, where they have been in a manner ſtripped bare of all outward comforts and injoyments, yet willing to quit all, rather than leave his company, in paths contrary to reaſon, fleſh, and blood, to their own preferments, intereſts, *&c.* ſuch ſhall theſe be. And this *Character* (I take it) is *given to them* in *oppoſition* to *thoſe* who did follow the *Lamb*

ſometime,

sometime, so long as it stood with their safety, pleasure, honor, preferment, profits, *&c.* but when in following him they could have these no longer, they will follow him *no further*, the Lamb may march alone for them.

VI. *CHARACTER. They are redeemed from among men*; *i.e.* (as before I have noted) a *picked party*, not so much from the *Antichristian crew* of *Idolaters*, as the more *pure party* of the *Reformers* themselves, they shall be (as I have said) the very *cream*, the flower of the *Reformed party*.

VII. *CHARACTER. They are the first fruits unto God, and to the Lamb*, *i. e.* Either those that God makes more *account of*, as being more precious in his sight, than of other of his people; for the *first fruits* under the Law were accounted the most precious, and therefore were set apart, and consecrated to God; or else, (which I rather incline to) these shall be the *beginnings* of that large *Harvest* to Christ among the *Gentiles*, which he is to have *after the Beasts time* is out; For the *first fruits* were the *beginnings* of the *Jewish Harvest*; Or they shall bee in a manner the *beginnings* of that *glorious Kingdom* of Christ in the world, which shall *break in peeces* all other *Kingdoms*, and stand for ever.

VIII. *CHARACTER. In their mouth is found no guile*, vers. 5. that is, (as I conceive) They shall in a *very naked and plain-hearted way* manage their whole work, without driving on self-designs, under a vizzard and pretence of serving and setting up Christ, or without acting by the *RULES OF STATE-POLICY*, which exposeth men to *falshood, dissimulation and guile*; no such thing shall be found in this One hundred forty four thousand, or their actings; but they shall without fear or favor let the world know what they intend and design, they are

for

for Christs Kingdom, and that the Crown may be set upon his Head; if the Kings of the earth will submit to it, and lay down their Crowns and Scepters at his feet, so it is, if not, they will endeavor to make them. And this I take to be the very meaning of the words, for the reason given in those that follow, *For they are without fault before the Throne of God, i. e.* they shall not dissemble in the business of *Christs Throne* and Kingdom, or they shall not *seek themselves* in the setting up of this Kingdom.

SECT. VI.

THe fourth and last thing comes now to be handled, *viz. How things shall go on*, or what shall be done in the world, from *the time that this One hundred forty four thousand stand up*, untill the *beginning of the Thousand years.*

There are but two clear Prophecies in all the *Revelations*, that afford us matter for an answer to this Question; 1. That of the *Vials*, *Chap.* 16. taking in also its explication in the following Chapters. 2. That of the *Witnesses risen*, hinted *Chap.* 11. *vers.* 11, 12, 13. enlarged in this 14 *Chapter.* As for so much as concerns our Question comprised in the first, I have handled that in opening the *Vials*, and shall not here repeat it. What may be collected from *Chap.* 11. I have given some general hints of it likewise in our first Chapter. All therefore I intend to do at present shall be to take up some few Observations, as lie couched in this Chapter, and will add some little further light than what hath been already brought forth, to the Question in hand.

1 More generally, *The work shall go on with a more swift and irresistable hand than ever formerly.* Now shall not all the means and endeavors that can by the world

or

or hell it ſelf be uſed, be able to hinder, but the wrath of God as a mighty over-flowing deluge ſhall irreſiſtably come in upon the Antichriſtian ungodly world. This ſeems to me to be noted in that running and poſting of Angels one after another, ſo ſoon as ever the work is ſet upon this Baſis, verſ.6. *I ſaw another Angel flie in the midſt of Heaven, having the everlaſting Goſpel*, ver.8. *And there followed another Angel ſaying*, Babylon *is fallen, is fallen*, Verſ.9. *And the third Angel followed them, ſaying with a loud voyce, If any man worſhip the Beaſt, and his Image, or receive his mark in his fore-head, or in his hand; The ſame ſhall drink of the wine of the wrath of God.* Verſ.15. *And another Angel came out of the Temple--.* Verſ.17. *And another Angel came out of the Temple--.* Verſ. 18. *And another Angel came out from the Altar, which had power over fire.* The poſting of Angels argues the work now to be hot, it runs like fire in a Thatch, every Angel or Inſtrument makes a quick and ſpeedy diſpatch of his work.

2 More particularly, we have theſe things noted in the following part of this Chapter.

Firſt, The *everlaſting Goſpell is preached*, verſ.6,7. *And I ſaw another Angel flye in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People, ſaying with a loud voyce, Fear God, and give glory to him, for the hour of his judgement is come, and worſhip him that made Heaven and Earth, and the Sea, and the Fountains of waters.* Five things we have here obſervable concerning this preaching of the Goſpel, which ſhall be at this day.

1 The *wonderful purity, and ſimplicity of the Doctrine of the Goſpel as now held forth*, it ſhall be purged from thoſe Antichriſtian mixtures and devices of man, which tend to nothing elſe but to corrupt and darken the

pure

pure word of the Gospel, and lead souls from the simplicity of the Gospel. Hence it is called the *everlasting Gospel*, because it shall be now preached as it was at first; or all that dross that hath been, and is in the Doctrine of the best Preachers hitherto, shall now be purged out, and that onely which will abide the fire, and shall be everlasting, shall remain.

2 The *matter it self*, that shall be held forth as one principal part of this *everlasting Gospel, shall be those things which concern Christ, judging the great Whore, and all his enemies, and the setting up of his own Kingdom, calling upon the Rulers of this world to worship the Lamb, throw down their Crowns, and Scepter at his feet*; and therefore observe the matter of the Sermon is, *Fear God, and give glory to him, for the hour of his judgement is come, and worship him that made Heaven, Earth*, &c. as to say, the time is come that the Lamb will judge the Whore, destroy the Beast, tremble all ye Nations before him, ye Kings and Princes of the earth be wise, give glory to him, Kiss the Son, worship before him who made Heaven, Earth, the Sea, and the Fountains of waters, lest he be angry, and ye perish in the way, as he is in his march to his Kingdom.

3 The *universal spreading of this Doctrine abroad, and that as it were in a moment*; therefore the Angel, to note the swiftness of carrying it, is said to *flye*, and to shew the universal spreading of it, it is said to be *preached, to every Nation, and Kindred, and Tongue, and People.*

4 The *publick, and bold holding of it forth*; such a spirit shall be upon the Preachers, that they shall not whisper these things, and speak them in private corners; but openly and boldly in the Market-street; yea, in the very faces of the Kings and Princes of the Earth. Hence to note the publickness of it, the Angel is said to *flie in the midst of Heaven*, i. e. openly, in the view of all, and to

note

note the publickness and boldness both, is said to *proclaim it with a loud voyce.*

5 The *great measure of faith that shall be upon the Preachers, as to this particular business, that the very time is come in which God will judge the Whore,* therefore they cry out, *The hour of his judgement is come.* As to say, Flatter your selves no longer, O ye Papists, sit still no longer, O ye Protestants, with this in your mouths, *the time is not come, the time is not come,* for assure your selves, Christ will now delay no longer, *The hour of his judgement is come.*

Secondly, Romes *destruction now comes unavoidably upon her,* vers.8. *And there followed another Angel, saying,* Babylon *is fallen, is fallen.* The words *Babylon is fallen, is fallen,* are not (as I conceive) to be looked upon as words of faith concerning a work to be done, but rather a Proclamation of a work already done. This Angel is but the Messenger and Herauld of those glad tydings, who spreads this news over the Churches and Nations; which what with the greatness of it, the suddenness, and unexpectedness of it, begets such wonderment, and joy, that the whole World in a manner is filled with *Hallelujah's, Rev.19.*

Thirdly, *A serious and solemn warning to all those who shall yet adhere to the Beast,* Vers.9. *And the third Angel followed them, saying with a loud voyce, If any man worship the Beast and his Image, and receive his mark in his fore-head, and in his hand.* Vers.10 *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb.* Vers.11. *And the smoak of their torment ascendeth up for ever and ever, And they have no rest day nor night, who worship the Beast and his Image,*

and whosoever receiveth the mark of his name.

But why are the Papals warned by pronouncing against them so dreadful a threatning at this day?

Answ. The reason hereof I take to be this, because the day of Christs coming, and the fatal ruin of the *Beast* and his followers, is now at hand, therefore the coming of Christ, and the treading of the Wine-press, follows immediately upon this.

Now Gods way is, ever before his fatal blow, to give his enemies such a warning, as may both leave them inexcusable, and clear his justice before all men in their destruction. Hence in regard the dreadful day of the Lords wrath is immediately to approach, in which the *Beast* is to be slain, his body destroyed, and given to the burning flame, the *Beast and false Prophet* both to be cast into the Lake of fire burning with Brimstone; that therefore the Justice of God in this most terrible execution of his wrath might be apparent unto Men and Angels, God, before he will strike, stirs up some in a more special manner to make discovery among the Nations of the terror of the Day approaching, warning all, not to side, or have any thing to do with the *Beast*, whose final destruction and torment is at hand, and in case, notwithstanding this warning they shall, this is that they must certainly and suddenly expect, to drink of the wine of the Wrath of God, which is poured out without mixture into the Cup of his indignation, and to be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, the smoak of which torment of theirs, shall ascend up for ever and ever.

I have sometimes thought this *Angel* may be the same with that *Ch.* 19. 17, 18. for both are immediately before the *Great Day of God Almighty*; both seem to have very clear light into that thing, of the destruction of Gods enemies; therefore as the one paints out the very name

and

and manner of their torments, so the other is said (as to this particular, *viz.* of the certain ruine of Gods enemies) to stand in the Sun, *i.e.* in clear light; both speak with abundance of faith, the one to the Papal power, assuring them of ruine; the other to the Fowls that flye in the midst of Heaven, *i.e.* the neutral party, who would willingly joyn with the Conquering side, could they tell which that side would be, therefore are most fitly described by such Fowls, whose chief desire is prey, and said to flye in the midst of Heaven, because they kee p themselves as it were in the middle betwixt Heaven and Earth, the Saints party, and the party of the Beast, not knowing which to fall in with, yet would willingly be of the winning side, and where they might have prey. Now these the Angel assures, that if they will joyn with the people of God, they shall have victory and spoyl, be both of the winning side, and have prey to boot, as to say, You that waver, and are doubtful wh ch side to take, would you bee of the prospering side? take this then, for assuredly the Victory shall fall to this party.

Now whether or no these Angels are two, or but one, I shall not be curious to determine, nor is it a thing so materialfor us to know; Onely such a thing may be, and it is not improper to say, That one and the same Angel may do both these works, and that in a manner together, *viz.* inform and invite the one, whilst he threatneth and warneth the other.

4. *A sweet word of Heavenly consolation to the Saints and people of Christ, the blessed day of their redemption being now come.*

Vers. 12. *Here is the patience of the Saints; here are they that keep the Commandements of God, and the faith of Jesus.* That is, in effect, to say, Here is the end and fruit of the Saints patience, here is the blessed reward of keeping the Commandements of God, and holding the faith of Jesus; Now, now the day is come, in which it

ſhall appear that the Saints have loſt nothing by waiting patiently upon God for the fulfilling of his word, by keeping the Commandements of God, holding the faith of Jeſus. The world have looked upon them as fools, and counted their life a very priſon; but here, here are they that keep the Commandements of God; here is the day of making up a right judgement of them; here is their condition viſible from under a veil. Now, now, O yee world, look upon them, ſee what you think of them now, and of all their patience, obedience, and faith; whether were they fools, as you eſteemed them, or no?

5 And laſt, *We have Chriſts Perſonal coming*, verſ. 14. *And I looked, and behold a white cloud, and upon the cloud one ſate like unto the Son of man, having on his Head a golden Crown, and in his hand a ſharp ſickle.* That Chriſts *Perſonal coming* is the thing held forth in theſe words appears,

1 Becauſe the *coming* here is a *coming* of *Chriſt*, as he is the *Son of man*, which phraſe doth ever point at Chriſts *Perſonal coming*.

2 Becauſe he *cometh in the Clouds*, which is the manner of his *Perſonal coming*, Matth. 24. 30. *Then ſhall appear the ſign of the Son of man in Heaven, and then ſhall all the Tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of Heaven, with power and great glory*, Rev. 1. 7. *Behold, he cometh with clouds, and every eye ſhall ſee him*, 1 Theſſ. 4. 16, 17. *The Lord himſelf ſhall deſcend from Heaven with a ſhout, and with the voyce of the Arch-angel, and with the Trump of God, and the dead in Chriſt ſhall riſe firſt. Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air.* Matth. 26. 64. *Hereafter ſhall ye ſee the Son of man ſitting on the right hand of power, and coming in the*

cloud

clouds of Heaven, Luke 21. 27. *Then shall they see the Son of man coming in a cloud with power, & great glory.*

3 Because Christ *comes with a golden Crown on his Head*, which agrees to no coming so properly as his last, when he comes to receive his Kingdome, and when upon his coming, the Kingdomes of this world are to be given to him. Of this *Daniel* speaking, saith, Chap. 7. 13, 14. *I saw in the night Visions, and behold one like the Son of man came with the clouds of Heaven, and came to the Ancient of dayes, and they brought him neer before him. And there was given Dominion, and Glory, and a Kingdome, that all People, Nations, and Languages should serve him; his Dominion is an everlasting Dominion, which shall not pass away, and his Kindom, that which shall not be destroyed.*

4 Because the *Battle of Armageddon follows immediately* upon this *coming*. This is noted by the treading of the *Winepress*, vers. last. The phrase of treading the *Winepress*, is the very phrase used by the Holy Ghost in other places to set forth the *terror* of that day, *Rev.* 19. 15. *He treadeth the Winepress of the fierceness of the wrath of Almighty God*, Isa. 63. 3. *I have trodden the Winepress alone*, Joel 3. 13. All which places I have proved upon the *Vials* to have their fulfilling *immediately* upon *Christs coming* in that terrible day of the battle of *Armageddon*. So that by all circumstances this *coming* is the *same*, and can be *no other*, than the *coming* mentioned *Rev.* 16. 15. Of which we have treated at large, and proved in opening those words, that it can be *no other coming*, but *Christs Personal*.

Now because at the *time* of *Christs personal coming* the *dead Saints* are so to be *raised up*, as that they may be ready to come with Christ, 1 *Thess.* 3. 13. 1 *Thess.* 4. 14. *Zech.* 14. 5. Therefore we have the *resurrection* of the *dead* intimated in the verse before *Christs coming*,

verſ. 13. *And I heard a voyce from heaven, ſaying unto me, Write, Bleſſed are the dead that dye in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.* The Emphaſis of the Text lyes in thoſe words, *from henceforth*, about which I find Expoſitors, not applying this to the time of Chriſts *coming*, and the *reſurrection*, but to a *time paſt*, to be much puzled. And indeed there is cauſe, for as it is a *forced Tranſlation*, and beſides the *Etymologie* of the word, to tranſlate ἀπ' ἄρτι otherwiſe than from *henceforth*, or from this *time*; ſo cannot any ſolid reaſon be given for it, without a ſuppoſal of the *reſurrection* to be here intimated, why *the dead from this time* ſhould be pronounced *Bleſſed*, more than from any *other time*; why from *this time* they ſhould *reſt from their labours*, and have their *works following them*, more than from any *other time*. To ſay they go to Heaven by Death, and there reſt from their labours. *Anſw.* But why from *this time* rather than *any other* are they *bleſſed*, ſeeing all that dye in the Lord throughout all Ages are equally made partakers of the bleſſing, in this ſenſe? To ſay, the reaſon of the ſpecial bleſſing ariſeth from the Cauſe they dye in, they dye in Chriſts Cauſe, and ſuffer as Martyrs. *Anſ.* But why is the *ſpeciality* of the *Bleſſing* annexed to *this time*, ſeeing as Martyrs many had ſuffered for Chriſt long before? To ſay (as do ſome others) becauſe the *Goſpel* began now to *be preached* in the world, which only makes men dye happily. *Anſw.* But why from *this time*, ſeeing a Soul cannot dye happily, or in the Lord, at *any time*, without ſome *knowledge* of *Chriſt*, and the *Goſpel*? To reſtrain this (as do ſome others) to the pains of Purgatory, which (they ſay) till about this time did cauſe fear even in good people at their deaths; but now the Goſpel being preached clearly, and the vanity of that opinion laid open, the people of God dye comfortably, with aſſurance of going

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straight-way into Paradise, will not help us with an interpretation; for who can think otherwise, but that the vanity of this most gross opinion was laid open before, even when the *everlasting Gospel* was preached, *vers.* 6, 7. and if so, why then are they said to be *blessed* from *this time*, and not rather from *that time*, when the *everlasting Gospel* began to be preached? To say yet (as do others) because great Persecutions were now to arise, so that it was a blessing to be dead before they came. *Ans.* 1. Whether is it a greater blessing to die in the Lord a Martyr, or to die of a mans natural death? 2. Let it be considered, Whether the time of the *Waldenses*, *Albigenses*, which time Expositors place higher, making application of the thing spoken of, *vers.* 6, 7. to them, were not a *time* of as *sore*, yea *sorer Persecutions*, than the time to which they make application of these words; and if so, that this be the onely reason, why then should not the *blessing* be placed there, rather than here, or as well there as here?

For my own part, I do conceive that the thing here intimated is the *Resurrection*, which opinion, as it cuts off a multitude of uncertainties, so doth it agree most fitly to the circumstance of time, according to the method I have observed, and is clear also from the Context, consent of other Scriptures, and the words themselves taken in their natural sense, without straining or forcing of them, being in effect thus much, as if the Holy Ghost should say; *The children of God untill this day have been ever accounted the worlds Fools, who have counted their life a burden and toyl, their death a loss of their expectations; but now at this day of the Resurrection, when the fruit of Gods peoples patience, their faith and obedience* (of which was spoken in the foregoing verse, which hath a necessary dependance on this, and had we conjoyned them in our exposition, as they are in the Text, it might possibly

have been better) *shall be manifested before all men*; it shall then be seen that those who in former ages, from the very beginning of the world, did live to the Lord, and dye in the Lord, are the onely blessed men, who from this day in Soul and Body both are made partakers, and that in recompence of their former toyl and labours, of the glorious rest of Christ, having now their good works following them, *i.e.* the reward of all their former good works (which the world looked upon as things lost, and cast away) given to them.

Hence, (which serves to expound these words) the time of the seventh Angels sounding, (which is contemporary with this, both looking to the time of Christs coming) is called the time of Gods giving a reward unto his Servants the Prophets, and to the Saints, and to them that fear his name small and great, *Rev.* 11.18. which answers punctually to this of their works, *i.e.* the reward of their works following them.

By these two Scriptures I am further confirmed in what I have writen upon the Vials, *viz.* That not Martyrs onely, but all the Saints shall rise in the first Resurrection, and come with Christ; for the blessing here pronounced is common to all that dye in the Lord, yea, to all that have kept the patience, faith, and commandements of Christ, and not peculiar to Martyrs onely; the rewarding Saints in the time of the *new Jerusalem*, is not a rewarding Martyrs onely, but all that fear Gods Name (a qualification common to Saints) small and great.

As for the double similitude in the following words, 1. Of a *Harvest*, vers. 15,16. 2. Of a *Vintage*, vers. 18 19,20. whether the *Harvist* signifie Christs gathering his Elect in the world (which are his Corn) together to him, 1 *Thes.* 4,17. 2 *Thes.* 2.1. *Mat.* 24.31. And the *Vintage* Christs destruction of those of his Enemies that he finds gathered together upon his appearing; or whether

one

one thing, *viz. The ruin of his enemies* be intended in both, which seems best to agree to *Joel* 3. 13. *Put ye in the Sickle, for the Harvest is ripe; come get you down, for the Press is full, the Fats over-flow*; (which Prophecy, as it is the same for time with this, so this seems to be taken thence) I shall not undertake positively to determine. Further, whether the *Angel* with a Sickle, who gathers the *Vintage*, ver. 19. be any *Angel* that Christ makes use of at his coming, to destroy his enemies, as God by an *Angel* destroyed the Host of *Senacherib*, or whether this *Angel* be *Christ* himself, who before is called the *Son of Man*, here an *Angel* (which name is also given him, *Rev.* 10. 1, 2, 3, 5, 6. *Rev.* 20. 1. *Chap.* 16. 17. which in my discourse on the seventh Vial, I have shewed is to be understood of Christ) I shall not much insist on, onely adding, that I rather incline to the latter, that it is *Christ himself.*

1 *Because* this work is done by the pouring out of the *seventh Vial*, and the *seventh Vial* is poured out by *Christ alone.*

2 *Because* this work is *the treading of the Wine-press*, and the treading of the Wine-press is *Christs work alone*, *Isa.* 63. 3. *Rev.* 19. 15.

3 *Because* it carrying greatest probability with it, that the *Harvest and Vintage should be but one* and the same thing, set forth for ampleness sake under two Similitudes, it should also seem most probable to conclude, *the Angel* of either to be *the same.* Now the work of *the Harvest* is in expres terms appropriated to *Christ*, the *Son of Man*, therefore the *Vintage* is his work too.

4 *Because* supplication seems to be made in the same manner to this *Angel*, as is to *Christ himself.* An *Angel* coming out of the Temple cryes with a loud voyce to him that sate on the Cloud, *i. e.* Christ the *Son of Man*, to thrust in his Sickle and reap, vers. 15. In like manner an

Angel

Angel coming from the Altar, cryes with a loud voyce to this *Angel* to thrust in his Sickle, and gather the clusters of the earth, *vers.* 18. therefore they seem to be one and the same, and Christ himself the person pointed at in both.

If here I may add my conjoctuve concerning these *two Angels* that cry with a loud voyce, to have this work of the *Harvest* and *Vintage* performed, I have a conceit, that the first may signifie, the *Gentile Churches*, the second the *Jews*; who both about the *instant time* of Christs appearance are provoked, by seeing the whole world gathering together to swallow them up, to cry mightily to the Lord, to manifest his power for their preservation; for which cause either are said to *cry with a loud voyce*; and both by seeing the rage and height of the enemy, have faith to beleeve their destruction to be at hand; therefore either are brought in, *pleading great words of faith.* The first pleads, *Reap O Lord, for the time is come to reap, the Harvest of the Earth is ripe*, vers. 15. The second pleads, *Gather the clusters of the Vine, for her Grapes are fully ripe*, vers. 18. and for this reason also may (as I conceive) the same thing be set forth under two Parables, that so hereby a clear way might be made for either of these two, first *Gentiles*, than *Jews*, to be brought in pleading with Christ, to shew forth his power and greatness at this day.

Now of these *two*, the *Angel* of *the Gentile Churches* is said to *come out of the Temple*; (yet not the Temple of Heaven, which the Angel of the Vintage, *i.e.* Christ, comes forth of, *ver.* 17.) because the *Gentile-Saints* had long before this time, even from the first day the Vials began to be poured forth, had a *Temple among them*, *Rev.* 15. 5, 6. this being the most remarkable thing concerning them, that they had a *Temple*, therefore are they described as coming thence. The *Angel* of the *Jews* comes from *the Altar*, vers. 18.

Quest.

Quest. *Why is he so described?*

Answ. To note the *wonderful sufferings* that people shall be in, and that in that very nick of time wherein Christ shall appear, which is spoken of, *Daniel* 12. 1. *Zech.* 14. 1, 2, 3. and of which we have discoursed before, this being the most remarkable thing concerning them, and that which makes them to cry so loud, therefore are they described as coming from the Altar; yet as touching this *Angel* it is added, *that he hath power over fire*, vers. 18. noting the great *prevalency* that the cry of this *Angel* from the *Altar* should have, to bring down the *Wrath of God* upon the Heads of the enemies; as *Elijah commanded fire from Heaven*, and the *Witnesses* in the time of their Prophecy are said *to devoure their enemies by fire*, *Rev.* 11. 5, so *the cry* of these poor *Jews*, who at this present are to be exercised under an hour of such sharp trouble, as never was until this day, since there was a Nation, shall be so prevalent with Christ, that it shall in a manner constrain him out of Heaven, and command down his sore and heavieſt wrath upon the heads of their enemies, which is here set forth by this *Angels* having *power over fire*.

As touching the 1600 *Furlongs*, vers. 20. conjectures are divers.

Napiers opinion is, 'That it respects the date of this 'terrible day; who reads the words thus; Blood came 'out of the Wine-press unto the Horse Bridles, by the 'space of 1600 stades of courses; as if (saith he) ap-'pearingly he should mean Metaphorically as Wine may 'be thought to flow from the Press, or the blood of slain 'men in a Field to ascend to the Horse Bridles, so e-'ternally shall the torment of the wicked ascend after 'that 1600 years be accomplished; for (saith our Author) 'these stades agree well to mean years, seeing a stade 'is that race or course that one may be thought to run

'with

with one breath, before he begin to renew his breath again; as one year is that race or courſe that the Sun makes in a Circuit, before he begin to renew his Circuit again. Now counting 1600 *years from the time that this was written, which was about the* 97 *year of Chriſt, as* Euſebius *in his Chronicle ſaith, or in the end of the reign of* Domitian, *as* Irenæus *ſaith, which was* An. Dom. 99. *the end of the account ſhall fall out about the year of Chriſt,* 1697. *or* 1699. Thus *Napier.*

This agrees well to the time of Chriſts coming, as the ſame is held forth in other Scriptures, onely falls two or three years ſooner. Now whether Chriſt, who tels us, that *for the Elects ſake the days ſhall be ſhortned, Matth.* 24.22. may not by reaſon of that ſharp trouble that precedes his coming, ſhorten by ſo much as this comes to, that determined time of his coming, which we have in *Daniel*, I will not ſay, yet a ſeeming probability of ſome ſuch thing there is in our Saviors words.

Mayer hath an opinion, that this may relate to the place; quoting *Rabbi Menahen* upon *Gen. fol.* 60. who affirmeth, that the Land of *Canaan* was 1600. *Furlongs* in length. Now (ſaith our Author) for ſo much as all things are carried here on in an Allegory to the Temple, the Altar, and the Holy City which were of the *Jews*, I doubt not but in this ſpace without the City it is alſo alluded unto that Country, ſuch an innumerable multitude are deſtroyed, as if ſuch a ſlaughter of men were made, as would overflow in this depth, all the whole land of *Canaan*.

This opinion the Prophets favor, in that general concurrence that is amongſt them, that the battle of *Armageddon* (which is that treading of the Wine-preſs here mentioned) ſhall be in the land of *Canaan*, near *Jeruſalem*.

Hence that opinion falls to the ground, which would have this 1600 *Furlongs* to be a deſignation of *Peters* Patrimony, which (ſaith the Author of it) in the longeſt extent

t hereof

thereof, from the wals of *Roma* to the River *Po*, is exactly 1600 *Furlongs*, whence (saith he) its probable that the Popes own Territories, may prove the Cock-pit of this execution, whither Christ as into a Wine-press, will from all parts gather the bloody grapes, when he means to tread them.

Another opinion I find hereof, which applies 1600 *Furlongs* to the greatness of the punishment, which shall befall the enemys of Christ at this day, and that in respect both of the multitude of those who shall be punished, and the length of their torment. *Blood* flowing so great a depth as to the *Horse Bridles*, and this, for 1600 *Furlongs*, is an Argument both of abundance of blood, and a long time of pressing.

This conjecture also agrees well to the Prophets, who speaking of this day, make mention of multitudes that shall be destroyed, *Ioel* 3.14. *Ezek.* 38. & 39. *Rev.* 16.14,16. & 19.19,20,21. and also of length of torment, *Isa.* 66.24.

Now seeing that either of these opinions will, and do agree to the mind of the Holy Ghost in other places, where mention is made of this day, I judge it most safe not to restrain the interpretation of so great a mystery to any one, but as the wisdom of God in Scriptures more plain, much more in places so mystical, is manifold, so to conceive that either, *viz.* the time, place, and greatness of the punishment also may be here intended.

Thus once more we are come unto *the day of Christs appearing*, which though looked for but by a *few*, yet doubtless *hastens* upon us. By how much this blessed time is neater, by so much the more doth it call upon us to have our eyes fixed thereupon; to awake, arise, put on our beautiful garments, and shake our selves of our dust; gather up our courage, our zeal, our life, our love to Christ, his cause and people; resolving within our selves for *Sions sake not to hold our peace, and for* Jerusalems *sake to give him no rest, till the righteousness thereof go forth as bright-*

brightnesse, and the salvation thereof as a Lamp that burneth; till she who now is termed forsaken, and her land called desolate, shall become a *Crown of glory in the hand of the Lord, and a royal Diadem in the hand of our God*, and be no more called *Hephzibah*, nor her land *Beulah*, but the Lords delight, married unto him, the praise of the whole earth, an eternal excellency, a joy of many Generations, a City of solemnities, a Tabernacle that shall not be taken down, nor one of the stakes be for ever removed, where the glorious Lord will be unto his a place of broad Rivers and Streams, to water the City of our God, to replenish and make fat the Mountain of his Holiness: Which things, as he hath foretold them in his Word, and will surely fulfill them in their seasons; So let me say, THIS GENERATION SHAL NOT PASS TIL ALL THESE THINGS BE FULFILLED: for the time is at hand. He will finish the work, and cut it short in righteousness; Verily a short work will the Lord make upon the earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape those things, that shall come upon the world, and to stand before the Son of Man; For he that doth these things saith, *Behold I come quickly, and my reward is with me, to give to every man according as his works shall be. I come as a Theef: Blessed is he that watcheth and keepeth his Garments, lest he walk naked, and they see his shame: Even so, Come Lord Jesu, Come quickly.* Amen.

Isa. 14. 32. *What shall one then answer the Messengers of the Nation? That the Lord hath founded Sion, and the poor of his people shall trust in it.*

From my Study in *Trunch* the 23. day of the first Month, in the year of our Lord 1654.

FINIS.

A MOTIVE TO Generation-work:

OR

A Key to unlock the Myſticall Numbers of *Daniel* and the *Revelations*,

tending to reſolve the great Queſtion of the Age we live in, *viz. How long ſhall it be unto the end of Wonders?*

By *J. T.* A waiter for the Redemption of *Sion.*

Dan. 8. 13. *Then I heard one Saint ſpeaking, and another Saint ſaid unto that certain Saint which ſpake; How long ſhall be the Viſion concerning the daily Sacrifice, and the tranſgreſſion of deſolation, to give both the Sanctuary, and the Hoſt, to be trodden under foot?*

Verſ. 14. *And he ſaid unto me, Unto two thouſand and three hundred dayes, then ſhall the Sanctuary be cleanſed.*

Exod. 12. 41. *And it came to paſs at the end of the four hundred and thirty years, even the ſelf ſame day, all the Hoſts of the Lord went out from the land of* Egypt.

LONDON, Printed for *Livewell Chapman* 1653.

The Epiſtle to the Reader.

Chriſtian Reader,

IT hath been oftentimes in my thoughts, that there is hardly any controverſie in this age (which is fruitful in little elſe) but there are in that thing wherein the controverſie lyes, ſome more general principles *of truth, which, as in their own nature they do carry a* light *round about them, ſo could they be found out, would in a few words* inlighten *a man more than all thoſe tedious Volumes, which, about things controverted, are daily ſent forth into the world, which ordinarily do but beat about the Buſh, never coming at the place where theſe* principles *lye.*

The care *of that man who would make* diſcovery of Truth, *ſhould be in the firſt place, and above all, to ſearch theſe out, and having found them, to place them rightly; for theſe being to be his foundation, if but a ſtone in this foundation, be either not of the true metal, or diſplaced, it neceſſarily follows, that ſo much of the building, as hath it for its Baſis, muſt be weak or carried awry.*

The beſt outward means *to attain theſe* principles, *is to give attendance to the reading of the word, and diligently to compare one place with another; but yet this may be done, and a man no whit the neerer, if with this endeavour there do not concur the inward ſupply and aſſiſtance of the Spirit. And truly I have many times thought with my ſelf, that as the great thing our faith is to have in its eye, when it goes to the Promiſe for teach-*

ing, is, That the Lord would lead us to these; so the principal thing in the Spirits teaching, when it teacheth any soul, is by its inward hints *to point it unto these.*

The most certain Character *to know these* principles *by, when they are attained and when not, is an* universal harmony *of Truth; for these* principles *are as the Center, in which all the lines of Truth, which are separated in the Circumference, do meet together, and become one point. But now, as the wider any Circumference is, the farther will a man be, who walks there, from the Center; So those who travel in the large Circumference of mens Writings, are farther from these* principles, *than those, who shunning this broad way, betake themselves to the narrow path of the Word alone. And it stands with reason it should so be (though we had it not to say, This way is the way of the Promise) for the bringing forth of a* Harmony, *being by comparing one thing with another, a man may much better compare, where he hath much laid down in a little, as in the Word, than where hee hath little in much, as in the Writings of men; for as Judgement, Memory, &c. are greatly holpen by the one so are they confounded by the other.*

Those principles *are not without cause to be* suspected, *which will not produce this* Harmony: *for Truth being one, and but one, so far as the creature cannot make it one, its a manifest Argument of his falling short of the knowledge of Truth.*

As it is ordinary for Gods people by inward hints *to have first the* light *of these* principles, *which followed up, will produce this* outward Harmony, *so must they in case they would walk safely, and make right conclusions, by this* outward Harmony, *judge of their* inward hints. *Hence* inward hints *are not to be* slighted, *nor rashly rejected, for oftentimes they carry that with them, which were they followed up by those that have*

them

them, would produce a glorious Harmony *of Truth; Nor contrariwiſe are they to be* credited, *or received any further, than by this* outward Harmony, *a teſtimony is given to them; for it is moſt certain, if the Spirit within be Teacher, he will make manifeſt the hidden myſteries of his voyce without, but never contradict them.*

Theſe principles *I am ſpeaking of, could they be* found out, *and brought to light, the* way *to Truth would bee* ſhorter, *the* myſtery *of Truth* cleerer, *the* force *of Truth to batter down Error, by how much it would be more united,* greater, *and a cloſe among the ſpirits of good men, ſooner attained, than is like to be in any other way. Withall, whoſoever would examine other mens* principles *upon any particular ſubject, walking by* this Rule, *ſhall find that work* eaſie, *which might otherwiſe prove very* difficult.

That I my ſelf have attained this knowledge, I cannot ſay, nor is it likely, ſeeing I am but newly come unto this Leſſon; yet having made a diſcovery of ſuch a way, I am preſſing after it, and what I have attained, I offer to thee, Sober Reader, Read, and judge, and try if thou pleaſeſt.

A Key to the Mystical Numbers of Daniel, *and the* Revelations : *Or, certain* Theses, *tending to resolve the great Question of the present time*, How long shall it be unto the end of Wonders? *Added as a Motive to the several parts of Generation-Work.*

THESIS I.

THere is a certain *definite and determined time*, that God in his Word hath set, how long the Captivity and Sufferings of the Church of the New Testament shall continue, beyond which they shall not be extended. That such a *determined time* should be, is a thing of *special use*, both for the comfort of Gods Church under suffering, the strengthning of their faith, and the helping them in prayer; and it cannot be thought that God who was so careful to measure out the time of his Churches sufferings under the Old Testament, and that to a yeer, yea a day seventy yeers in *Babylon*, 430 in *Egypt*, and in the self-same day the determined time was expired, God brings them out, *Exod.* 12.41,51. should be altogether careless (as if his grace in Gospel-times were less) of measuring out, and determining the time of the Captivity and Sufferings of the Church of the New Testament.

THESIS II.

The *knowledge of this time*, is a thing *attainable*, or otherwise there could be no *advantage* arising hence; Yea

Yea the former ends ſhould be fruitleſs, and of no uſe; yea otherwiſe why is there a promiſe left us of attaining knowledge as to this thing, by running to and fro, *Dan.* 12.4. if by running to and fro knowledge were not *attainable*? Yea to what end are the myſtical Numbers in the time of the end to be unſealed, *Dan.* 12.9. if notwithſtanding their unſealing no certain concluſion, as to the things they hold forth, were deducible?

THESIS III.

This *knowledge*, though attainable, is *not a diſcovery intended for al Ages* but for the *laſt* only, or thoſe *Saints* which ſhall live *immediately* before the expiration of this time. Therefore is the revealing time alwayes particularly noted by this expreſs Character, *The time of the end.* Dan. 12.4. *But thou, O* Daniel, *ſhut up the words, and ſeal the Book, even to the time of the end.* Verſ. 9. *Go thy way* Daniel, *for the words are cloſed up, and ſealed till the time of the end.* Chap. 8.17. *Underſtand, O Son of man, for at the time of the end ſhall be the Viſion*; which laſt words cannot reſpect the *time* of the Viſion, which was many Ages ſince, in the third yeer of *Belſhazzar*, verſ. 1. nor the *matter* of the Viſion, as if the ſame did relate only to things done in the *time* of the end; for the *matter* of the Viſion is a Propheeie of the three laſt Monarchies, Firſt, *Medes* and *Perſians*. Secondly, *Grecians*. Thirdly, *Romans* (the *Babylonian* Monatchy being omitted, becauſe it was in the expiration of that *Daniel* had the Viſion) and therefore the *matter* of it runs through all of them, and may not be limited to the *time* of the end; but they reſpect the *revelation* of the Viſion, which *Daniel* himſelf hath light into at preſent, but with this Proviſo, that he ſhut it up, Verſ. 26. *Shut thou up the Viſion*; for others muſt wait for the underſtanding of theſe things until the *time of the end.*

THESIS IV.

The *Persons in a capacity*, and that when the Book is opened, to attain this knowledge, are such only as make *inquiry* after it. Therefore the determinative answer concerning the times is given forth to the *inquiring* Saints, Dan. 8. 13, 14. *Then I heard one Saint speaking, and another Saint said unto that certain Saint which spake; How long shall be the Vision concerning the daily Sacrifice, and the transgression of desolation, to give both the Sanctuary, and the host to be trodden underfoot? And he said unto me, Unto 2300 dayes, then shall the Sanctuary be cleansed.* And also the promise of increase of this knowledge, and that in the time when the Book is to be unsealed; is not to all (though persons otherwise qualified with abundance of grace and knowledge) but to such onely as are *runners to and fro*, Dan. 12. 4. *But thou, O Daniel, shut up the words and seal the Book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.*

THESIS V.

The *time it self* is held forth in those Mystical Numbers that we find in the Prophecie of *Daniel*, and the Book of the *Revelation*; which must be, because no *determination* of the time can be found in all the Scripture, in case it bee not in those Numbers.

THESIS VI.

That *interpretation* of these Numbers is doubtless to be *sought* for, and, when found, followed, that brings them to an *Harmony* within themselves; for truth is *never found* but in a *Harmony*. No Prophecie is of a private interpretation. *Out of the mouth of two or three witnesses shall every word be established.*

THESIS

THESIS VII.

The *best way* to attain this Harmony, is to *consult* with the naked testimony of Scripture, History, and Chronology.

THESIS VIII.

The *voyce of Scripture* is to be attended in the first place, History and Chronology in the second. The reason is, because the reports of Historians being various and perplexed, oftentimes as to actions themselves, oftentimes as to the time of them, they will but confound the Enquirer, if in dubitable principles and conclusions from Scripture be not first laid as a foundation.

THESIS IX.

If it may be supposed (which must, or otherwise no certain determination of the time is attainable, and so this, and every enquiry is but a running in vain, and labouring in vain) that *indubitable principles*, which may serve us as a basis for such an undertaking, are left us in the word; and also if it be a thing supposable, that amongst the variety of Historians, any one of them, in recording such Acts, which are to be as Heads to this, or that Mystical Number, hath neither given false reports of the Acts themselves, nor missed the time; it is a thing then not impossible by vertue of the light first received from the most certain principles of holy Scripture, to pass a *definitive Sentence* upon the reports of Historians; And to conclude this, in this or that particular report, to be in the truth, these in the error.

THESIS X.

If among many, *any one*, or more Historians be *found in the truth*, as touching such and such acts, and their time,

then also by the *indubitable principles* of Scripture, and their reports laid together, a *certain determination* of the time may be made.

THESIS XI.

The *Numbers themselves* which point us to the end of the Churches Captivity and sufferings in New Testament-times, are 2300 *dayes*, Dan. 8. 14. 1290, and 1335 *dayes*, Chap. 12. 11, 12. 1260 *dayes*, Rev. 11. 3. Chap. 12. 6. and 42. *months*, Rev. 11. 2. Chap. 13. 5. both which last I have before proved, Chap. 1. Sect. 2. to be one and the same.

THESIS XII.

A *day put for a yeer*, is a Scriptural, and a Prophetical way of speaking, *Num.* 14. 33, 34. *And your children shall wander in the Wilderness forty years, after the number of the dayes in which ye searched the Land, even forty dayes, each day for a year.* Ezek 4 4 5 6. *Thou shalt bear the iniquity of the house of* Judah *forty dayes; I have appointed thee each day for a year.* Thus we are to interpret dayes in the fore-going Numbers, or otherwise the Numbers will be of no use at all, as to measure out the time of the Captivity, and sufferings of Gods people under the New Testament; for how little time, should we understand these dayes of natural dayes, doth the greatest of these Numbers contain?

THESIS XIII.

As *Daniel* wrote in *Old Testament-times*, when the *Jews* were the only people of God, and *John* in *New Testament times*, when the *Jews* were a people rejected, and the *Gentiles* Gods chosen people; so are we to look upon the thing principally pointed at in the fore-going Numbers of *Daniel*, to be the *time of the Jews delivery* from

from their long Captivity; the thing chiefly intended in *Johns* to be the utmoſt period of the *Gentile Churches Bondage*, and Captivity under Antichriſt.

THESIS XIV.

Now becauſe the *Gentile-Churches deliverance* from *Antichriſtian Bondage*, which began with the beginning of the Vials, ſhall be *compleat* at the end of the 1260 days, or the two and forty Months, *i.e.* Antichriſt, this time expired, ſhall never ſo far prevail againſt them more, as to bring them into bondage to him again; therefore the *utmoſt period* of the Churches ſufferings, that we have in *John*, is *the end* of the 1260 *days*, the forty two *months*, no farther number beyond this being aſſigned. But now becauſe the *delivery of the Jews* is to be begun at the *time* of their *coming up to their Land*, and not *compleated* till forty five years after, therefore have we in *Daniel*, Chap. 12. *two numbers* laid down, the one 1290 *days*, the other 1335. which carrys us *forty five years* farther than the other.

THESIS XV.

All the aforeſaid *Prophetical and Apocalyptical numbers* may be divided into two Ranks; thoſe of the firſt Rank point us to the time of the *Jews firſt ſtirring*, the *riſe of the Chriſtian Witneſſes*, the *end of the Beaſts reign*, and *treading under foot the Holy City*. Thoſe of the ſecond, to *the time of Chriſts ſecond coming*, the *final deſtruction of the Beaſt*, the *full deliverance of the* Jews.

Here it is a thing moſt neceſſary, that we *mind*, and *diligently obſerve this diſtinction*; for the not diſtinguiſhing betwixt *the ending time* of *Antichriſts* reign and Tyranny, and *his final deſtruction*, which is in the deſtruction of the *Fourth Monarchy*; the beginning time of the *Jews delivery*, and their *compleat deliverance*; the ſtanding up of Chriſt in his *Witneſſes*, *i.e.* by a more glo-

rious

rious manifeſtation of his power and preſence, with, and among his people, and his ſtanding up in *perſon*, is a fundamental miſtake in an enquiry of this nature; yea, confounds and darkens the whole truth (in a manner) of *Daniel* and the *Revelations*; and indeed is the very reaſon why ſome contend for a *Spiritual appearance* of Chriſt onely, *viz.* an appearance with his in a way of power, and others contrariwiſe for a *Perſonal*; whereas in both there is a glorious truth, and a ſet and an appointed time for both; onely the firſt falls ſo many years ſooner, and ſo is nearer to us; the ſecond ſo many later, and ſo is farther off; and poſſibly this may be one reaſon, why good people at this day harp ſo much upon the firſt, becauſe it is neareſt to them, and ſo moſt upon their hearts. Now by *obſerving this diſtinction*, and carrying it with us through the Prophets, either, and the time of either, will be clear.

Numbers of the firſt Rank.

THESIS XVI.

The *Numbers* that belong to the firſt Rank, are the 1290 *days*, the 1260. and the *forty two Months*, the ſame with the 1260.

THESIS XVII.

The 1290 *days*, and the 1260. (alias *forty two months*) are both to end at *one* and the ſame *point*; that is, the *Jews* delivery from their long Captivity, which is the thing ſet forth by the 1290 days, is to begin at that point where the *Gentile Churches* delivery from the tyranny of Antichriſt, ſet forth by the forty two month, the 1260 days is to end, and ſo conſequently either number concenter in their end, and terminate at the ſame point, which is clear.

1 *Becauſe* the time, times, and a half, *Dan.* 12. 7. *Rev.* 12. 14.

12.14. which ends at the ſame point with the 1260. ends alſo at the ſame point with the 1290, as I have proved at large in my fore-going Diſcourſe, Chap. 2. Sect. 5.

2 *Becauſe* our *Saviour*, *Luk.* 21.24. fore-telling the time how long the *Jews* Captivity ſhould continue, and *Jeruſalem* ſhould be trodden under foot of the *Gentiles*, tels us, that the ſame ſhould be untill the times of the *Gentiles* ſhould be fulfilled. *And they ſhall fall by the edge of the Sword; and ſhall be led away captive into all Nations, and* Jeruſalem *ſhall be trodden down of the* Gentiles, *untill the times of the* Gentiles *be fulfilled*; the meaning whereof is not, that the Jewiſh *Captivity* ſhould continue, untill ſuch time as the *Gentiles* ſhould ceaſe to be Gods people any longer, for the ſtream of the Prophets run againſt ſuch a conjecture, they every where fore-telling of a wonderful acceſs of *Gentiles* to the Lord, about the time of the *Jews* coming in, from which day the *Gentiles* are not to be rejected, but *Jew* and *Gentile* together to be the people of God. But the meaning I conceive to be this, *until the time of the Gentiles be fulfilled*, that is, untill the time of the *Gentiles Captivity*, and ſufferings under *Antichriſt* is at an end, ſo long ſhall the *Jews Captivity* remain, but with the end of the one, ſhall the other alſo have end. Now the *Gentiles Captivity* ending at the end of the forty two months, the 1260 *days*, which is the term of the Beaſts Tyranny, and the Womans being in the Wilderneſs, therefore muſt the *Jews* alſo, and ſo conſequently the 1260 days, and the 1290. end together.

3 *Becauſe Daniel*, *chap.* 9.26. telling us how long deſolations are determined upon the *Jewiſh Nation*, makes their deſolations to *end* with the end of the War, *Unto the end of the War deſolations are determined.*

Queſt. *What War is this?*

Anſw. Doubtleſs the War he had ſpoken of before,

chap.

*chap.*7.21. *viz.* the War of the little Horn againſt the Saints; *I beheld, and the ſame Horn made War with the Saints, and prevailed againſt them*; the continuance of which War is but untill the end of the time, times, and a half, where the time of the little Horns reign and Tyranny expires, verſ.25. *He ſhall wear out the Saints of the moſt High, and think to change times and Laws, and they ſhall be given into his hand, until a time, and times, and the dividing of time.*

Now obſerve, with the *end* of this War the Jewiſh *deſolations* end, and their reſtauration begins; now this War *ending* with the end of the time, times, and a half, and the end of the time, times, and a half, and the 1260 days being *one* and the *ſame*, it neceſſarily follows, that the 1260 days, and the 1290 ſhould *end together.*

THESIS XVIII.

The point of time where either ends is in the year of our Lord, 1656.

THESIS XIX.

The true beginnings of either number do neceſſarily infer this to be the end.

THESIS XX.

The 1290 *days are to be begun Anno Dom.*366, with that noted act of *Julian*, of ſetting the *Jews* about re-edifying the Temple, and furniſhing them out of the publick Treaſury with all neceſſaries for this work, when by a terrible Earth-quake all they built was thrown up, yea, the very foundation-ſtones of the Temple, which never till that day were moved, thrown out of their places, and by terrible Thunder and Lightning, and Fire falling from Heaven, all their tools and inſtruments were burnt up. So that as *Socrates* (in his third Book, *cap.* 20. according to

the

the Greek, the 17. according to the Tranſlation) ſaith, *That there a man might have beheld Hammers, Graving-Irons, Saws, Axes, Hatchets, &c. conſumed with fire; which fire* (ſaith he) *ceaſed not to burn the ſpace of a whole day, and the* Jews *themſelves being amazed hereat, confeſſed Chriſt to be the omnipotent God.*

Yea farther (ſaith the aforeſaid Author) *Cyril, then Biſhop of* Jeruſalem *when they began the work, remembred this Prophecy of* Daniel, *and urging Chriſts words with it,* Matth. 24.2. *did prophecy unto many, that now the time was come that our Saviours words ſhould be fulfilled, which he ſpake of the Temple, that* not one ſtone ſhould be left upon another. Thus much out of the very words of *Socrates*, who wrote above 1200 years ago.

The truth of this act is alſo teſtified by many other ancient Writers; as

Ammianus Marcellinus, who lived in the very time of *Julian*, and was a Souldier under him *lib.* 23.

Theodoret (who wrote his Eccleſiaſtical Hiſtory, *Anno Dom.* 430.) *Lib.* 3. *cap.* 17.

Sozomene (who was contemporary with *Socrates*) *lib.* 5. *cap.* 21, yea by moſt Chronologers and Hiſtorians, both Ancient and Modern, that have written any thing of this time.

Yea, which is alſo a thing very obſervable, and noted by *Socrates*, and moſt of the aforeſaid Authors, *viz.* That as wicked *Julian* did ſet the *Jews* upon re-edifying the Temple, ſo did he alſo about the ſame time ſend his Legates to offer Sacrifice in the chief Heathen Temple of the *Gentiles* in *Delphos*, and there to conſult with the Oracle of *Apollo*; and as God by Earth-quake, Thunder and Lightning did over-turn the one, ſo did he alſo in the ſame manner, and about that very time, the other; thereby overwhelming at once both the cheif Temples, the one of the *Jews* the

he other of the *Gentiles*, putting an end to the *Jewiſh* daily Sacrifice, and the *Gentile* Superſtitions, at one and the ſame time; and therefore no time may ſo fitly be called a time of Deſolation, and that becauſe of abomination, as this.

Now the Reaſons why we are to fix the Head of our Account upon this act, rather than any other before it, or ſince it, are.

1 *Becauſe* if we begin with any act before it, the *time is expired*, and the *Jews* not yet delivered, experience therefore proves ſuch beginnings falſe.

2 *Becauſe* we may not *begin lower* for theſe Reaſons;

Firſt, *Becauſe* if we begin lower, the 1290 days cannot be *made concurrent in their end* with *Johns* 1260. which for the fore-going grounds muſt be.

Secondly, *Becauſe Daniel* being a Prophet of the *Jews*, and the things he fore-told having a more *eſpecial reſpect to that Nation*, there cannot in any Hiſtory of any time ſince Chriſt be found an act ſo famous, and that with a relation to that Nation, as was this act of *Julians*, with which therefore we muſt begin, or none.

Thirdly, *Becauſe* no beginning lower (that will agree to *Daniels* words) either *can be found*, or is *ſtated by any* that ever yet I have met with; and it is a thing that I have much obſerved, how that all thoſe, who becauſe the time is near, and ſo little likelihood of any ſuch thing appears as yet, have not faith enough to beleeve this beginning, have alſo not light enough to make out another, but are ſilent, laying down no Head to begin this account upon, which yet the Holy Ghoſt hath marked out, by as eminent and noted Characters, to ſhew us where we are to begin it, as any account in all the Scripture; verſ. 11. *From the time that the daily Sacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, ſhall be* 1290 *days.* And

And these Characters do most exactly agree to the act of *Julian*, as I have proved in my first part, pag. 52, 53. and indeed are not so fitly appliable to any act that ever was before or since it; I judge my self therefore to have much reason still to hold to that opinion, I then more doubtfully laid down, viz. That we are with *Julians* act of setting the Jews about re-edifying of the Temple, to begin the 1290 days.

The reason why I pitch upon the year *three hundred sixty six*, to be the year in which this was done (when as there is amongst Historians three or four years variance in stating the year) is not this onely, because Historians of best account report this to be the year, and Authors of no little esteem adhere rather to this report than any of the other; but my reason is, because the one thousand three hundred thirty five days, *vers.* 12. (whose Head is the same with the one thousand two hundred and ninety) cannot be made, as they must (as shall straight-way appear) concurrent in their end with the two thousand three hundred days, in case we fix this act of *Julian* upon any other year than the aforesaid year three hundred sixty six; that therefore I conclude (as formerly) to be the year; To three hundred sixty six, add one thousand two hundred and ninety, the whole is one thousand six hundred fifty six.

THESIS XXI.

The 1260 days are to *be begun*, *A.D.* 396. for to that year are the *Characters*, the Scripture gives us both of the time in which the Beast was to rise, and the Characters of the Beast himself, most fitly appliable.

THESIS XXII.

Two clear *Characters* we have laid down by the Apostle *Paul*, 2 *Thes.* 2. of the time in which the man of sin was to be midwifed into the world.

First,

First, In the time of the Churches *first most eminent Apostacy* from Primitive purity. This we have, vers.3. *That day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition*; as if he had said, the revelation of the man of sin, *i.e* the bringing him forth into the world, is then to be expected, when you shall see some eminent falling away; for he thrusts himself forth into the world, in, or with this falling away. Now this defection though it began and was in part more early, because the mystery of iniquity did work and endeavor to thrust it self in, even from the Apostles daies, as *ver.7. For the mystery of iniquity doth already work*; yet did it not become eminent, so as that corruption began to have the Major Vote in Councils, and to be confirmed by their Decrees, till in and near about this year. What Canons that never passed Councils before the second Council of *Carthage*, and other Councils in and about this year did produce, I shall shew presently.

Secondly, The *rise of the Antichristian Beast* is there to *be placed*, where the ancient Roman Empire (which is that the Apostle tells us did then with-hold and let) *began to fall to decay*, and to be taken away, Vers.6,7,8. *And now ye know what with-holdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; onely he who now letteth will let untill he be taken out of the way. And then shall that wicked be revealed*--- But this was *A.D.* 396 for the Emperor *Theodosius* dying A.D.395. as saith *Helvicus in Theatro Historico, Alsted. in Chronologia Monarch. Rom.* the Empire was thereupon divided betwixt *Arcadius* and *Honorius*, his two Sons; so that the year 396. was the very first yeer of the division of the Roman Empire. Now division being the beginning of ruin, we may say there began the ruin of the Roman Empire, where it began so to be divided as never to be united more. Hence *Dan. Pareus*

calls

calls this the consummate Division, which did so distract the Empire now broken into two, as that it never afterwards became united under one Emperor again. *Par. in Medulla Historia profanæ.*

About this very time also, by the general consent of Historians, did the *Gothis* and *Vandals* invade the Empire, in such sort, as that, *A.D.* 410. *Alaricus* King of the *Goths* takes *Rome* it self. *Alsted.* in *Chronologia Regnorum Veterium*, *Helvicus* in *Theat. Hist. Ross* in his Chronology at the end of his *Worlds History*. And so mightily was the *Roman Empire* weakned by the former division, and this invasion falling out together, that *Rome* never recovered its former strength and beauty since.

THESIS XXIII.

The *Characters of the Beast* himself do also agree most punctually to this time of any: Or take it thus, Those *very things which gave breath* and being (as I may so say) to the man of sin, came forth in, or neer about this very year, as,

1 *Idolatry*, in worshipping Images, the Virgin *Mary*, Saints, the Reliques of *Saints*, &c. is the principal *Character* of the Beast. All these things had beginning neer about, if not in this very year, as may bee seen at large in *Wolfius* his *Centinaries*, *Cent.* 4. in treating upon the particular year 396.

2 *Prohibition of Marriage*, this the Apostle makes an *expres's badge* of Antichrist, 1 *Tim* 4.3. *Forbidding to marry*. This began about this very time. The second Council of *Carthage* was the first Council that ever made it a Law that Ministers should not marry, as may bee seen in *Alsted. in Chronol. Conciliorum, Simson, History of the Church, lib.* 4. *Cent.* 4. This Council was held (saith *Helvicus*) in the very year 396.

Also in the first Council held at *Toledo* in *Spain*, a little after,

after, *viz. A. D.* 400. (as saith *Helvicus*) was the same Decree confirmed, as may be seen in Ecclesiastial Chronology at the end of the Tirpartite History. Yea (which was worse) in this Council was not only prohibition of Mariage, but allowance given therewithall to have Concubines. *Simson Hist. of the Church, lib.*4. *Cent.*5.

Siricius who was made Bishop of *Rome*, *A.D.* 385. and so continued until the year 398. (as saith *Alsted. in Chronologia Paparum. Helvicus in Theatro Historico, Joan. Wolfius Cent.*4. *Prideaux* in his Introduction to the reading of Ecclesiastical History, p. 78.) was the first (as the aforesaid Authors, with many others, affirm) that imposed single life upon the Clergy. Yea this rage of *Siricius* was such (as saith *Melancthon* upon *Carion, lib.*3.) as that he removed from their office all such as being unmaried did marry; forbad such as were married to company with their wives, and in case of disobedience, removed them from their places and functions; and in an unsavoury manner cites that of *Paul*, in his Decree, *They that are in the flesh cannot please God.*

3 *Exalting himself above the Civil Magistrate.* This is another *badge* of Antichrist, 2 Thess. 2.4. *Who opposeth and exalteth himself above all that is called God.*--This began presently after this time, for Pope *Innocent* the first, who was made Pope *A.D.* 402. saith *Alstede*, 403. saith *Helvicus*, did so take upon him, as to excomunicate the Emperor *Arcadius* (though Emperor not of *Rome*, but *Constantinople*, another place) as saith *Dan. Pareus in Medulla Hist. Eccles. universali.* Yea at the same time together with the Emperor he excommunicated the Eastern Churches also, as saith *Ross*, History of the world, *lib.*3, *cap.*3.

4 *Humane Traditions* is another *badge* of Antichrist. These began about this very time. *Ross* in his Chronology,

at

at the end of his History of the World saith, That betwixt the years 390. and 400. It was first Ordained that the Gospel should be heard standing, also Canonical hours for prayer were first instituted; Also that the third Council of *Carthage* which was held within this time (*viz. A.D.*398. saith *Alsted.*) ordained that the Eucharist should be received fasting. My Author pitcheth upon no particular year, but affirms all these things to have their first rise within this Decad.

The same Author also presently after saith, That about the year 400. began first the rights of Patronages in the Council of *Mela. Joan. Wolfius* in his Centenaries, *Cent.*4. upon the year 393. saith, About this time began Traditions, Monkish life, *&c. Alstede* saith, That *A.D.* 398. the Order of Regular Priests was first instituted. *In Chronologia Ordinum inter Monachos.* This is also testified by *Wolfius*, who treats more largely of the thing, *Cent.*4.

5 *Abstinence from meats* is another *badge* of Antichrist. 1 *Tim.*4. 3. --- *commanding to abstain from meats. Socrates* who wrote the Ecclesiastical History of the Church, from *Constantines* time until the time of *Theodosius* junior, discoursing in his fifth Book of the state the Church was in, the year before, or this very year 396. tells us, of the great strife that was made by some at this time about Holy-dayes; what divers sorts of Fasts were now instituted and kept; and what Laws were laid upon men, and men laid upon themselves, about meats, some refusing all living Creatures, some feeding upon Fish only, *&c.* which things the aforesaid Author zealously disclames against, calling them Jewish Rites, and the Assertors of them favourers of Jewish Customes, and proves these things to bee contrary to Scripture, quoting many Texts out of *Paul* to that end.

THESIS XXIV.

The *foregoing Characters*, although they do as well, yea better (take them in the general) agree to the year 396. then any other year, yet *do they not all jump with that particular year*; the reason is, because the coming forth of the Beast was by degrees, not all at once, for then the knowledge of the time of his rise would have been no Mystery; Its necessary therefore that some other reason be given, why I fixe on this year rather than any other within the Decad.

THESIS XXV.

The most substantial reason that can be given hereof, is, *The Head of the* 1260 *dayes must so be placed, as that the* 1260 *may concur in their end with the* 1290. Now the 1290 beginning from *Julian A.D.* 366, the 1260 (which hath in it thirty years less) to the end either may terminate at the same point, must necessarily have its Head fixed thirty years lower, *viz.* with the year 396, the year I have before stated.

THESIS XXVI.

Here I cannot but observe a *very signal hand of Providence* in fixing such a Standard as this is, to give us light into this great Mystery, where we are to begin the time of the Beast; for the Beast coming forth by degrees, it is a thing most difficult from bare Histories only, to fixe upon any particular year, within the number of many, so as thence positively to conclude, here, and no where else are we to pitch our Standard: But now *Julians* act being a more particular thing, and restrained to a particular time, the very time of that may be found. This found, our Standard is fixed already, it is now but coming thirty years lower, and we have the rise of the Beast.

THESIS

THESIS XXVII.

The thing I am ſpeaking of affords us a *notable confirmation of the truth of either beginning*; for they muſt be ſo placed as that both Numbers may end together: by conſequence therefore the heads of either Number muſt be ſet at thirty years diſtance from each other; and in this diſtance too, the head of the 1290 muſt be by ſo many years the higher, and the head of the one thouſand two hundred and ſixty the lower, or elſe they cannot end together. Now is it not a thing very obſervable, that two things ſo remarkable, and made famous by ſo many Hiſtories, the one a thing ſo like the ſetting up of the Abomination of Deſolation, that no particular act recorded in any Hiſtory former or latter, doth more patly agree to *Daniels* words than this of *Julian* doth: The other a thing ſo like the riſe of the Beaſt, that we cannot, ſhould we ſearch Hiſtories over and over, find a time, which in all things will afford us more proper Characters than this doth, ſhould fall out at thirty years diſtance each from other? And alſo which is very obſervable in this diſtance too, that that which looks moſt like the 1290 dayes, the greater number by thirty years, ſhould be the higheſt, and that which looks moſt like the 1260 the loweſt? Certainly this *Harmony* is not a thing *accidental*, but ſo ordered by the All-wiſe Diſpoſer of times and ſeaſons, who through all the actions of the ſons of men carries on his own Deſigns, and performs his own eternal Will.

If either of theſe beginnings be diſallowed by any, let it by them be conſidered where they will find Heads, if not here, to begin theſe two Numbers upon, ſo as that the Harmony may not be broken, but either made from ſuch beginnings as they ſhall ſtate, to Terminate at the ſame point.

Now compute the years from either beginning, as we have before stated them, and the concluding time of each number will be *A.D.*1656.

THESIS XXVIII.

The *neerneſs of the time* to the fulfilling of theſe things, is no more *an impediment to our beleeving* and looking for them at this day, then it would be to the people of God at any other time, ſuppoſing them to live as neer the time as we.

Nay, what if I ſay, *Our faith may hence take encouragement the rather to beleeve theſe things, and expect them*; ſeeing Gods ordinary way with his people in former ages hath been, whenſoever he hath had any ſpecial deliverance to work for them, to conceal the time of it from his people, till the work was ripe, and now ready to bee put in execution. To give inſtance in two only, both famous Types of the Deliverance I am now treating of.

Firſt, *Iſraels deliverance from Egypt. Moſes is ſent of God to do the work* before any of them *dream of deliverance*, or once think, that the four hundred and thirty years were ſo neer run out, as indeed they were.

Secondly, *The deliverance from Babylon.* Holy *Daniel*, although he was the only man of that age that knew the times and ſeaſons, yet doth not he know the deliverance of Gods people to be ſo nigh, as indeed it was, *until* (as I may ſay) *the very day before their deliverance*, or untill that very year was come in which they were delivered, *Daniel* 9. 1, 2. compared with *Ezra* 1. 1, 2, 3, *&c.*

THESIS

THESIS XXIX.

The great unlikelihood in an eye of reaſon of bringing ſuch great and wonderful things about, within ſo ſhort a time, to which as yet we ſee ſo little viſible preparation, *may well be a block in the way of carnal reaſon*; but *why ſhould it be ſo to Faith?* Seeing God hath aſſured us again, again, and again, *Rev* 18. that from that time wherein the proud Whore ſhall bee glorying, boaſting, triumphing, conceiting her ſelf far enough from danger, it ſhall bee *but an hour* (*i. e.* a very little time) to Gods paſſing judgement upon her, in the overthrow and ruine of *Rome*, the glory of her Kingdom.

THESIS XXX.

The *ſentence of death*, that is, upon this work at preſent, is *matter of incouragement to faith*, no matter of diſcouragement; ſeeing that from what I have laid down in many places of my foregoing Diſcourſe, it is a thing manifeſtly clear, that a *very black cloud* (to the end the work may come forth upon the ſudden from under it with the greater glory and brightneſs) *is to come upon the work and cauſe of Chriſt among the Gentiles, at the very ending time of the* 42 *Months, the* 1260 *dayes*; as a like *diſmal cloud* is to befall the *Jews*, and Gods work among them, at the very *ending time* of the 2300, the 1335 dayes. If no ſuch cloud did begin to appear, there would bee cauſe of queſtioning our former principles, but that it doth, is a confirmation of them.

THESIS XXXI.

The *fixedneſs of the time*, and certainty of the thing when the time is expired, is no more an Argument for

us at this day to *ſit ſtill and do nothing in order to the effecting theſe glorious things*, than it would be to ſay in another caſe, did I know the time of a mercy, I may now ſit ſtill, be idle, ſleep, do what I will, for I cannot have my mercy before, and I ſhall have it at ſuch a time.

THESIS XXXII.

The end of the 1290 dayes, the 1260, the 42 months, being ſo neer,

1 *Hence* the ſeveral Diſcourſes and hints laid down in our *firſt Part*, our *ſecond*, and *third*, tending *to perſwade*, *That the day of the reſurrection of the dry bones, or the Jews ſtirring, is neer*, are confirmed, and made good.

2 *Hence*, what I have written, *Vial* 5. p. 52. appears to be a truth, *viz. That the ſuffering of the Gentile Churches will ſhortly bee at an end; for the 42 Months of the Beaſts tyranny, and treading underfoot the holy City, the* 1260 *Dayes of the Witneſſes propheſying in ſackcloth, the Womans being in the Wilderneſs, will ſhortly expire.* Now the Beaſts Tyranny and treading under foot the holy City, the Womans being in the Wilderneſs, the Witneſſes wearing ſackcloth, being the original cauſe of all the ſufferings of the *Gentile Churches*, their ſufferings ſhall therefore end with the end of theſe; for the Beaſts limited time being once out, he ſhall have no new Leaſe of time to perſecute the Woman, tread the holy City underfoot; the Woman once out of the Wilderneſs ſhall not return thither again, the Witneſſes having once put off their ſackcloth ſhall not put it on again.

3 *Hence* that which I have ſaid *Chap.* 1. *Sect.* 5. *viz. That the Witneſſes do in all likelihood at this preſent day*

day lie dead, appears a truth, for their killing is to be (as I have proved *Chap.* 1 *sect.* 4.) *in the last three years and a half of the* 1260; and according to this our computation there are not at the utmost above three years of the 1260 to expire.

4 *Hence*, the glorious *Rendezvouz of the* 144000 (of which our *third Chapter* treats) *cannot be full three years off*: for that is to be some little time before the compleat expiration of the 1260 days. Thus much as touching the Numbers of the first Rank.

Numbers of the Second Rank.

THESIS XXXIII.

The Numbers of the *Second Rank* are, the 2300 days, the 1335.

THESIS XXXIV.

The 2300 daies, and the 1335 dayes, are likewise both to *end at one and the same point*. Which is clear.

1 *Because* the Prophecy of the eighth Chapter, which lays us down the first number, and the Prophecy of the 11 and 12 Chapters, which gives us the second, are one and the same, the subject matter of either, being the three last Monarchies, *viz. Medes and Persians, Grecians, Romans*; and also either Prophecy terminates at one and the same point, *viz.* the final destruction of the Fourth and last Monarchy; which thing needs no farther proof, save onely diligently to compare the one with the other; therefore the 2300 days, which bring us to the shutting up of the one Prophecy, and the 1335, which bring us to the shutting up of the other, must of necessity end at one and the same point.

2 *Be-*

2 *Because* as the 1335 days bring us to that time in which *Daniel* was to stand in his Lot, *i. e.* to rise again, *chap.* 12 13. *But go thou thy way till the end be, for thou shalt rest, and stand up in thy lot* (as our old translation reads it) *at the end of the days* (*i.e.* at the end of the 1335 days mentioned in the foregoing Verse, *Daniel* should rise) So the 2300 days brings us to the last end of indignation, *Ch.* 8. 19. *Behold I will make thee know what shall be in the last end of indignation.* And what is this last end of indignation, but only the last Vial of Gods wrath? *Rev.* 16. the pouring out of which is at the time of Christs coming, and the Resurrection, as I have elsewhere proved at large. Therefore the 2300 days, and the 1335. do, yea, must terminate at one and the same point.

3 *Because* the Personal appearance of Christ, is the concluding point of both. The last King, *Chap.* 8. 25. (or the fourth Monarchy) comes to his final end by standing up against the Prince of Princes, *i. e.* Christ. Now this standing up, is not a standing up against Christ in his Members, for that he did it before, *vers.* 24. *He shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.* But this standing up is brought in with an also, he shall also stand up against the Prince of Princes, as noting it to be another, and a distinct standing up from the former; that was against Christ and his members onely; but this standing up shall be a higher act of boldness, and wickedness in him, *viz.* a standing up against Christ himself in person, who now appears as the Prince of Princes (the very name written on his vesture, and thigh, at the day of his personal appearance to destroy the Beast, *Rev.* 19. 16. *King of Kings, and Lord of Lord,*) to vindicate the cause of his people; against him shall the power of this fourth Monarchy stand up, and by him, without the help of any Creature, shall it be destroyed, therefore said in the

follow-

following words, to be *broken without hand, i.e.* without mans hand, by Chriſt alone, agreeing to other places, which ſpeak of the ſame time, *Iſa.*63.3. I have trodden the Wine-preſs alone, and of the people there was none with me, *Chap.*66.16. The ſlain of the Lord ſhall be many, *Rev.*19.21. the remnant were ſlain with the ſword of him that ſat on the Horſe, with many others.

The final deſtruction alſo of that proud King ſpoken of, *chap.* 11. *viz.* the fourth Monarchy, is by the perſonal appearance of Chriſt, as compare *chap.*11.*ult.* He ſhall come to his end, and none ſhall help him, with *chap.* 12.1, And at that time ſhall *Michael* (or Chriſt) ſtand up.

So that the utmoſt point of either Prophecy, or the concluding act of that long Tragedy, which we have, Firſt, Rehearſed in brief, *chap.*8. Secondly, More fully declared, in that laſt, and great Prophecy, *chapters* 10,11,12. is the ſtanding up of *Michael*, therefore the 2300 days, which bring us to the end of the firſt, and the 1335, which bring us to the end of the ſecond, muſt both expire at one and the ſame point, *viz.* with Chriſts perſonal appearance.

THESIS XXXV.

The point of time at which either ends, is *A.D.* 1701.

THESIS XXXVI.

The true beginnings of either number do neceſſarily infer this year to be the end.

THESIS XXXVII.

The 1335 days are to be begun at the ſame Head, with the 1290; therefore but one Head of account is laid down to both, which is the taking away of the daily Sacrifice, and

and setting up that abomination that maketh desolate, *vers.* 11. Onely it is to be extended so many years farther, as there are more days in the 1335. then we have in the 1290, which is 45 years; now 45 years being added to the year 1656, where (as hath been proved) endeth the 1290, the 1335 wil expire with the aforesaid year 1701.

THESIS XXXVIII.

The 2300 days are to *be begun with the beginning of the Persian Monarchy*, namely, with the first year of *Cyrus*. The reason is, because, the eighth Chapter of *Daniel* is (as I have said) a Prophecy of the three last Monarchies onely, *viz. Medes and Persians, Grecians, Romans*, therefore may we not go upward into the *Babylonish Monarchy* for a beginning, because in so doing we exceed the bounds and limits of the Prophecy, but we are to begin with the first year of *Cyrus*, with which year begins the Prophecy it self.

THESIS XXXIX.

That *the Heads of either number*, (which yet both end at one and the same point) *are so stated, as that the greater begins with the beginning of the Persian Monarchy*, and so with the Head of the Vision it self, running down quite through it; *the lesser not till near a* 1000 *years after*, about the midst of the Vision, a little before the coming forth of *the Beast*; is no less than the most glorious result of the wonderful wisdom of the All-wise disposer of all things, who for divers reasons hath thought good so to order it.

1 That *hereby the Mysteries of these two Prophecies, yea, all* Daniels *Prophecies, might be the greater*; for observe, there being not above three years betwixt either Vision, *Daniel* having the first of these two, in the third of *Belshazzar*, *chap.* 8. 1. which year was the last of the *Babylonian*

Babylonian Monarchy; his ſecond, in the third of *Cyrus*, *chap.*10.1. the third year of the *Perſian*, had both been to be begun from the time of the Viſions, then would the number of dayes in either, have been equal to about three dayes, which little time too, the Text hath clearly determined to paſs betwixt Viſion and Viſion; and if ſo, this one thing alone would have been ſo great a Standard of light into both theſe Prophecies; yea, all the Prophecies of *Daniel* (his 70 weeks excepted) all the reſt having dependance on theſe, as could no way ſtand with the deſign of the Holy Ghoſt, which was to have the Book ſealed up, until the time of the end; for, hence it would have been obvious, and evident to every eye,

1 That *either Prophecy were the ſame*, and had one and the ſame beginning, and ending.

2 That the *thing ſpoken of the little horn*, chap.8. and of *the vile perſon*, chap.11. *were not to be applied to the time of* Antiochus *rage*, (which very opinion hath been a cloud upon the Prophecies of *Daniel* for a long time) for as Mr. *Parker*, in his *Daniels Prophecies* expounded, pag.37. hath well proved, the 2300 days are no way appliable to the time of *Antiochus* perſecutions.

3 That all *Daniels Viſions, and Prophecies, viz.* That of the great Image, *chap.*2. That of the four Beaſts, and the little Horn, *chap.*7. together with theſe, *chap.*8, and *chap.*10, 11, 12. *do terminate at one and the ſame point*; and this point to be no other but the end of the 2300, the 1335 days; for if theſe two be the ſame, and terminate at one point, then by a parallel of reaſon, the other two alſo, *viz.* that of the great Image, and that of the four Beaſts, for either of thoſe conclude with work of a like nature, and glory of a like kind with theſe. And if ſo, then is that other clouding opinion which darkens all *Daniels Prophecies* at this day, *viz. That the little Horn*, chap.7. *is to be underſtood either of the whole* Norman *Race*

here

here in England *from* William *the Conqueror, the firſt of that Race, as ſome conceive; or of the late King* Charles *onely, the laſt of that Race, as others,* ſhaken off; for that Race hath been extirpated root and branch theſe five years already, whereas to the end of the 2300 days, the 1335, it is near 50 years yet to come; and therefore we muſt of neceſſity (unleſs we deny, that which from the ſcope of each *Prophecy* is ſo clear, as that it is undeniable, *viz.* that *Daniels* Prophecies have but one and the ſame end) conclude, that either the little Horn, *Chap.* 7. is no ſuch thing, as many now adays ſuppoſe; or affirm, that the final deſtruction of this little Horn is come upon him upwards of fifty years, before the determined time. Now this one beam of light followed being ſuch, as that it diſcovers moſt of thoſe by-wayes that men have gone in, and thereby darkned the truth of *Daniel*, it could not, I ſay, ſtand with Gods deſign of ſealing this Book, to make Revelation of ſo great and clear light, as would have come in, had the heads of each number been placed with the time of each Viſion.

2 Reaſon. *Becauſe hereby the latter Prophecy which is the clearer, and intended by the Lord as a farther, and more particular light into thoſe things, that in the general had been revealed before; ſhould have been as dark as the other, in regard of making up any account of time, had the ſame began* (as the other) *from the time of the Viſion,* for what is it that makes the 2300 days to be ſo hard to compute, but this, the ground we go upon to make up a right ſupputation of the years from the beginning of the *Perſian Monarchy* until Chriſt, is more dark, perplexed, and uncertain; and therefore to find the vein of truth here, is a thing more hard; but now the 1335 dayes being begun (as before) with *Julian*, the very beginning it ſelf is below all the moſt difficult knots, and therefore the computation made thence more eaſie.

Hence

Hence many have found the vein of truth, that runs from the Head of the 1335; but the vein of truth that runs from the Head of the 2300, I may truly and modeſtly ſay, hath not yet been found. And indeed, therefore God left that more clear, this more dark, becauſe the way of God, is to give his people firſt a little light, afterwards more; and alſo, becauſe that in the revelation of this light, that, after diſcovery might appear to be the greater light, which before diſcovery, was the thing moſt dark, and obſcure.

3 Reaſon. The Head of the 1335 is placed as it is, *becauſe God in laying down that, had a ſpecial deſign at another thing*, viz. *To ſet up a light, to ſhew us thereby the riſing Beaſt*, (as I obſerved before) and therefore it was moſt neceſſary it ſhould not be counted from the time of the Viſion, for then it could no way have ſerved ſuch an end; but rather ſhould be fixed as it is. Which fixation is ſuch, and ſo wonderful, that deny it, and no other fixation can be, which will, firſt make the 1290 days end with the 1260. And ſecondly, the 1335, with the 2300; both which muſt be for our fore-going reaſons, and by vertue of this fixation both are exactly performed, as in part we have ſeen already, and ſhall fully ſtreightway; And the number it ſelf alſo, hath as famous a Head for it ſelf, as any one number in Scripture. What admirable wiſdom therefore is there in appointing, and diſpoſing theſe heads as they are, *viz.* That the 2300 days ſhould begin where it doth, and the 1335 where it doth?

And indeed, were not the placing of the Head of the 1335 deſigned in the wonderful wiſdom of God, to be a Torch to give light to the time of the riſe of the Beaſt, we ſhould have no Scripture ground, but the bare report of Hiſtory (which leaves it ſo dubious as to many years, that we cannot, were we left to it alone, know certainly which

to

to chuse) to build upon for the time of the Beasts rise, and so consequently of his ruin, though yet this is the great thing, and (as it were) the very hinge of all the principal Apocalyptical Visions.

THESIS XL.

The 2300 days, *as they end at the same point with the* 1335, *so also they determine the duration of all the three last Monarchies*; for they begin with the beginning of the *Persian Monarchy*, and end with the end of the *Roman*. This being therefore a divine determination, the voyces of all humane Historians must here be laid aside, and the reports of those only, how many or few soever, be acknowledged to be truth, whose reports laid together, will bring the 2300 days, and the 1335 to end at the same point, and also give to the three last Monarchies, neither more nor less of years than 1300, which is the number of the years determined upon them.

THESIS XLI.

The *calculation of this great number* cannot be performed together, but must be done by parts, or by dividing it into several periods.

THESIS XLII.

The *first part or period* contains the number of years from the first of *Cyrus*, to the 20. of that *Artaxerxes*, whom the *Greeks* call *Artaxerxes Mnemon*, with which year we are to begin *Daniels* 70 weeks, or 490 years, *Chap.* 9. 24.

THESIS XLIII.

That *Daniels* 70 weeks are *to be begun from the* 20 of *Mnemon*, is clear from the Head of account, that we have laid down in the Text, *vers.* 25. *Know therefore*

fore

fore and underſtand, that the going forth of the Commandment, to reſtore, and to build Jeruſalem, *ſhall be ſeven weeks, and threeſcore and two weeks unto the Meſſiah, the Prince, i.e.* 69 weeks of the 70, the other week we have, *ver.* 27. *he ſhall confirm the Covenant with many for one week*, which added to the 69 makes up the 70 compleat.

Now obſerve, the Head we are to begin upon, is a command expreſly for the building of *Jeruſalem*, but neither *Cyrus* command, nor any command before this, had relation to the building of *Jeruſalem*, for they concerned the Temple onely, as the plain words of *Cyrus* Decree, *Ezra* 1.1,2,3. do ſhew: and again, *chap.*6.3,4,5. the copy of it, which was kept in the Court Rolls, and found many years after, had not a word in it that concerned *Jeruſalem*, but the Temple onely, nor had any following Decree untill the 20 of *Artaxerxes*, ſo much as a tittle in it that concerned the building of *Jeruſalem*, but all ſtill had reference to the building and beautifying of the Temple. But now the Decree of *Artaxerxes Mnemon*, granted to *Nehemiah* in the 20 year of his Reign, did particularly concern the building of *Jeruſalem*, and indeed nothing elſe, *Nehem.*1.3,4. compare with *chap.*2. 1,2,3,4, 5,6,7,8. verſes.

THESIS XLIV.

The *Objections from Ezr.*4.12,13, *Iſa.*44.28. which at the firſt view ſeem to have in them weight againſt the thing I am ſpeaking of, *may with eaſe and clearneſs be anſwered*; But I ſhall tranſmit the anſwer to a more full diſcourſe.

THESIS XLV.

The *number of years betwixt* Cyrus *first*, *and the* 20 of *Artaxerxes Mnemon*, according to the account of the ancient *Greeks*, who wrote the State, and affairs of the *Persian Monarchy*, are computable 147, which they reckon thus,

Cyrus	30, whereof we are to account upon but 3
Cambyses with the Magi	8
Darius Histaspes	36
Xerxes	21
Artaxerxes Longimanus	40
Darius Nothus	19
Artaxerxes Mnemon	43, of which we are to account upon but 20

THESIS XLVI.

This to be *the account of the ancient Greeks*, is testified by Sir *Walter Rawleigh*, *History of the World Lib.*3. *Chap.*4. *Sect.*1. *Carion* in his Book of the four Monarchies, in treating upon the second Monarchy, *Simpson Chronic. Catholic. pars quarta*, p.179. Onely *Carion* in his report differs from the other one year (which falls within the number of those we are to account upon) which is, he gives to *Xerxes* but 20 years, whereas the other give him 21.

THESIS XLVII.

This account *is followed by the best Chronologers*, namely, *Alsted.* in *Chronologia Monarchia Persarum*, *Helvi-*

cus,

cus, in Theatro Historico, Simf. Chron. Cath. Sir Walter Rawleigh in his History of the World; who all of them with the limitation laid down in the next, conclude upon the very same number of 147. years.

THESIS XLVIII.

The *Greek Historians not accounting the first year of Cyrus*, from the time of his taking *Babylon*, which they onely reckon amongst his noble exploits, but from the time he began to Reign in *Persia*, *do give to* Cyrus 30 *years*, *whereas we are to give him but three onely*, because the Scripture account is from his taking of *Babylon*, after which but three years are to be allowed to him, as is excellently observed, by the worthy Doctor *Lightfoot*, in his Harmony of the Old Testament, upon *Ezra* 4. pag. 190. this consideration allowing to *Cyrus* but three years onely, makes the number of years, as they are laid down by the *Greeks*, neither more nor less than 147, as will appear to him that shall count them up. And by this also, all that seeming difference that is between Chronologers is taken away, the ground of it lying here, some give to *Cyrus* more years after his taking of *Babylon*, some less.

THESIS XLIX.

That *so many years as* 147 *did pass betwixt* Cyrus *first and* Artaxerxes *twentyeth*, there seems to be convenient ground for it in Scripture; because from the time of *Jeshua* who was High Priest, and contemporary with *Zerubbabel*, both coming out of *Babylon* in that very year the Scripture calls *Cyrus* first, *Ezra* 2. 2. *Chap.* 3. 2. until the time of *Nehemiah* are reckoned three Generations; for in *Nehemiahs* time *Eliashib* was High Priest, *Nehem.* 3. 1.

*verſ.*20,21. Now *Eliaſhib* was Grandchild to *Jeſhua*, as appears, *Nehem.*12.10. *And Jeſhua begat Jojakim, Jojakim alſo begat Eliaſhib*; And further conſider, that *Joſhua* the Grandfather did live to a very great age, for he lived till the work of the ſecond Temple was ſet on foot the ſecond time by *Darius*, *Ezra* 5.1,2. and in all likelihood till it was finiſhed, (which as is eaſie to be made appear) was many years after the coming out of *Babylon*; and alſo *Eliaſhib* the Grandchild at the time of *Ezraes* coming up to *Jeruſalem*, which was in the ſeventh of *Artaxerxes*, *Ezra* 7.7. and ſo thirteen years before *Nehemiahs*, was ſo aged, as that he had a Son a Prieſt, *Ezra* 10.6. which according to the Law none might be till they were thirty years of age, ſo that here was the fourth Generation come to maturity. The whole laid together, it will appear no abſurd concluſion to ſay, that as many years as 147 did paſs, betwixt *Cyrus* firſt, and *Artaxerxes* twentieth.

THESIS L.

The *Grounds of ſome late Writers who have cut this time much ſhorter*, the ſtrength of all which lies in theſe Texts, *Ezra* 7.1,2. *&c.* *Ezra* 2.2. compared with *Neh.* 13.6 and *Zecharies* ſeventy years, *chap.*1.12. *chap.*7.5. *will no way annoy our opinion*, but be indeed found themſelves too weak, and to have manifeſt flaws in their foundations, and that upon a Scripture and rational account, when they ſhall be throughly weighed, but the doing hereof requiring more room than here is fit to allow it, I muſt tranſmit this alſo to my more full diſcourſe.

THESIS LI.

If yet it ſhould be a Queſtion, *Whether Artaxerxes*

Mnemon

Mnemon were that Artaxerxes, in the 20 *of whose reign,* Nehemiah *had commission to build Jerusalem*; it is answered, that considering the long time *Nehemiah's Artaxerxes* reigned, two and thirty years of his reign being mentioned, *Nehem.* 13. 6. and also considering that this *Artaxerxes* lived near the expiration of the Persian Monarchy; for *Nehemiah* in his book makes mention of *Jaddua* who wa High Priest (as *Josephus* testifies) when *Alexander* the Great came to *Jerusalem*, and also of *Darius*, the last from whom *Alexander* did take the *Persian Monarchy*, *Nehem.* 12.22. it will appear, that the story of *Nehemiah*, is not appliable to any of the *Persian* Monarchs, but *Artaxerxes Mnemon.*

THESIS LII.

Our *second part or period* runs upon *Daniels* seventy weeks, which are a divine Chronology from the time of *Nehemiah*, where the Old Testament leaves us, until the time of Christs passion.

THESIS LIII.

It is a *strange and wonderful forcing of the Text*, and a palpable misapplication of this Prophecy, to apply it (as do some) *to the times of the New Testament*, which opinion leaves us destitute of any ground, save onely the reports of humane Historians, to build upon, as touching the years of the world, for upwards of four hundred years together; and that too, in a time wherein the voyce of Historians is least to be regarded, *viz.* through all the *Grecian Monarchy* which I may call the age of the worlds confusion, it being in a manner torn to peeces by *Alexanders* Captains after his death; so that it was most

hard to know, whilst every one was catching the Crown, who Reigned, or how long; And therefore as it is no breach of charity to question the truth of Historians reports as to this time; so is it to be esteemed a special token of Gods love to his Church, and care of his people in all Ages, that he should leave his a divine Chronology, to lead them through that dark and shady Wilderness, where most Travellers have lost their way, untill they come again into the open field, *i.e.* to the light of Scripture, and more certain Chronology.

THESIS LIV.

These seventy weeks reduced into days, and these days into years, make up the sum of four hundred and ninety years.

THESIS LV.

We are not to extend these seventy *weeks beyond the passion of Christ*, that opinion being contrary to the express characters of the 24 verse, which characters are therefore laid down to give us light, how far the 70 weeks are to be extended.

THESIS LVI.

Those *expressions* of the people of the Prince that shall come destroying the City and Sanctuary, *vers.* 26. and the making desolate until the consummation, *ver.* 27. are not to *be comprehended within the 70 weeks*, though they are comprehended within those four verses, which lay us down the Prophecy of the 70 weeks.

THESIS

THESIS LVII.

Four *years of the* 490 *are in our account to be deducted*, the reaſon is becauſe Chriſts death, or the cutting off of the Meſſiah, was not at the end, but in the midſt of the 70 or laſt week; for in the beginning of the 70 week Chriſt is anointed, therefore this is one Character of the 70 week, verſ. 24. Seventy weeks are determined to anoint the moſt holy. Chriſt being anointed goes forth preaching, and ſubmitting to the Law about half of the week, and then is cut off, and therefore it is ſaid, verſ. 27. *He ſhall confirm the Covenant with many for one week, and in the midſt of the week* (*i. e.* of that one week, which is the 70 and laſt) *he ſhall cauſe the Sacrifice and Oblation to ceaſe*; that is, Chriſt the Meſſiah being baptized at the very beginning of the 70 week, went about preaching and performing active obedience to the Law part of that week, and then about the midſt of that week (which words (I take it) are therefore added, leſt otherwiſe we ſhould think his Death to be not till the very end of the 70 or laſt week) he is put to death, by which death of his, he cauſeth the Sacrifice and Oblation to ceaſe, that is, puts an end to the Jewiſh worſhip, which lay in Sacrifices, and Oblations; and hence likewiſe it is ſaid verſ. 26. *after* 62 *weeks*, that is, 62 added to the other ſeven ſpoken of, verſ. 25. which make 69, *ſhall the Meſſiah be cut off*, and not after 70 weeks ſhall the *Meſſiah* be cut off, becauſe indeed Chriſts ſufferings came before the 70 week was fully and compleatly expired. Theſe four deducted, there remains to be accounted upon, only 486 years, which paſſed from the 20 of *Artaxerxes Mnemon*, until Chriſts Paſſion.

THESIS LVIII.

Our *third part or period* comprehends the number of

years from the year of Christs Passion, until the end of the year 1655, or (which is all one) the beginning of that noted year 1656.

THESIS LIX.

Within this Period we are *to account upon* 1622 *years*, thus, Christ was thirty years old when he began to preach, *Luke* 3.23. from the time he began to preach until his Passion, the common opinion holds three years and a half, but we are to account three years only, as is clear from Christs own words, Luke 13.32. *Go ye, and tell that Fox, Behold, I cast out Devils, and I do cures to day, and to morrow, and the third day I shall be perfected*, vers. 33. *Nevertheless I must walk to day, and to morrow, and the day following*; Shewing us, that Christ in preaching spent three full years, and yet but three; for as he is baptised at the very beginning of the seventieth week, *i.e.* at the beginning of the first day, or year of that week, so he is perfected at the end of the third day of that week, or the third year from the time he began to preach. Christ then at the day of his Passion was three and thirty years old, which three and thirty years, because our common account begins from the year of Christs Nativity, we are to deduct; these deducted of 1655, there remains only 1622, which we are to account upon.

THESIS LX.

Let us now *reckon up the three last periods* that wee have gone through, and see what number of years of the 2300 we have already gained, those yet behind, will fall in of themselves.

The first period from the first of *Cyrus* to the twentieth of *Artaxerxes Mnemon*, contains 147 years.

The

The second, from thence to Christs Passion, 486 years.

Both together makes up 633

The third period from Christs Passion to the year 1656, contains 1622

The total Sum is, 2255

It follows then that with the beginning of the year 1656, there are 2255 of *Daniels* 2300 years expired; the remaining years are only 45, which will expire, *A.D.* 1701, the very year in which *Daniels* 1335 dayes doth also expire.

THESIS LXI.

The 2300 dayes of *Daniel* are *the best and surest Chronologie* of the Number of the worlds years that have passed, since the first of *Cyrus*, or the beginning of the *Persian* Monarchy, until this present day.

THESIS LXII.

The 2300 years ending (according to our former Computation) at the same point with the 1335, is a *good Argument to prove that our course by a good hand of Providence hath been steered aright, both as to the beginning of either number, and also the carrying on of this great number*, for should we seek after any other beginning of the 1335 dayes, then what we have before stated, the 1335 dayes could never be brought to end with the 2300. Or, in case the head of the 2300 dayes, were to be placed either higher or lower, or the Computation to be made otherwise than what hath been laid down, then would not the 2300 dayes concur in their end with the 1335. And such a Computation it is necessary should bee made, as may bring both these to end together.

THESIS LXIII.

The *Harmony* that is betwixt all thoſe Myſtical Numbers we have paſſed through, is *a thing very glorious and admirable to behold*; for there is not any one of them, but affords a beam of light to the other. The 1290 dayes affords a great beam of light to the 1260, and contrariwiſe the 1260 to that again: The 1335 dayes affords a glorious beam of light to the 2300, and contrariwiſe, the 2300 to that again.

Finally, as the beginning of the 1260, proves our beginning of the 1335 to be true, ſo our beginning of the 1335, proves the beginning of the 2300 to be true. And contrariwiſe, as the beginning of the 2300 proves the beginning of the 1335 to be true; ſo the beginning of the 1335, the beginning of the 1260 to be true. So that (which is glorious to conſider) the Myſtical Numbers of *Daniel* and the *Revelations*, though diverſe, and having diverſe beginnings, yet have within themſelves ſuch an univerſal Harmony, that each one ſerves to inlighten the other, and the other him again.

THESIS LXIV.

The final Concluſion is, *That the riſe of the Witneſſes, the end of the Beaſts reign, and treading underfoot the Holy City, and the firſt ſtirring of the* Jews, *will in greateſt likelihood be in the year* 1656, *with which year ends the* 1290 *dayes, the* 1260, *the* 42 *months. The Perſonal coming of Chriſt, the final deſtruction of the four Beaſts, or Monarchy, and the compleat deliverance of the* Jews, *in the year* 1701, *with which year ends* Daniels 2300 *dayes, and his* 1335.

Matth.

Matth. 24. 48. *But and if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming;*

49. *And ſhall begin to ſmite his fellow-ſervants, and to eat and drink with the Drunken:*

50. *The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of,*

51. *And ſhall cut him aſunder, and appoint him his portion with the Hypocrites, there ſhall be weeping, and gnaſhing of teeth.*

A Concluding Word.

WHen *Daniel understood by Books* the number of the years whereof the Lord had said, He would accomplish seventy years in the desolations of *Jerusalem, he set himself to seek the Lord by fasting, weeping, and mourning.*

When *Moses* understood the time of the delivery of Gods people out of *Egypt* to be at hand, he not only *strengthned his Brethren, but took courage, and went in unto Pharaoh.*

Though it is far from entring into my thoughts to compare my self with these, yet is it my duty, and desire, to imitate them in their grace.

As to the first, my hearts desire, and prayer to the Father of mercies is, That a *Daniels praying Spirit* might abound in my self, and all the people of God at this day.

As for the second, my intents and purposes were to have closed up this discovery, with a *solemn Exhortation*; First, To the Higher Powers of this Commonwealth. Secondly, To all those who have fellowship with the Father, and with his Son Jesus Christ, within it. But considering how poor and vain a thing the words of the Creature are, and how little, where much is spoken, reacheth the heart, if the Holy Spirit apply it not, in my after thoughts I judged it better to leave it to the Spirit of God to set home these truths, than to undertake to do it my self; and therefore resting in these thoughts, I shall only

only in a word or two deliver a Meſſage, and I hope not my own.

Firſt, To the Higher Powers, the Meſſage is this, THIS PEOPLE SAY, THE TIME IS NOT COME, *the time that the Lords work ſhould be carried on: Is it time for you (O yee) to dwell in your cieled houſes, and this work of Chriſt lye waſte? Now therefore thus ſaith the Lord of Hoſts, Conſider your wayes; Yea, thus ſaith the Lord, Conſider your wayes:* For if at this time you lay aſide that work wherein the cauſe and glory of our dear and bleſſed Redeemer is ſo neerly, and immediately concerned, and attend to work of another nature, which comparatively he calls you not to, he will aſſuredly, in ſore diſpleaſure, with ſhame and contempt, lay you aſide; ruine ſhall come to *Babylon*, ſalvation and deliverance unto Mount *Sion* another way.

Secondly, To the people of God in this Commonwealth, the Meſſage is this, That although you are verily as unworthy a generation of Saints (conſidering how formal the profeſſion of ſome is, how looſe the Principles of others, how unlike Saints of old, yea Saints but of yeſterday we are all) of this ſo great Grace, now ready to be revealed, as ever the earth bore: Yet that the whole world may ſee and know the exceeding riches of his grace, and that by the ſheddings abroad of his love (which is a way more ſuitable to Goſpel adminiſtrations) your over-grown corruptions may be rooted out, and the breaches of *Sion* made up, and you made to remember your own evill wayes and doings that were not good, and to loath your ſelves in your own ſight for your iniquities and abominations, his grace ſhall with a notwithſtanding triumph over all this your unworthineſs, and he will yet redeem his cauſe from the Grave, carry on his work among you, before you, and by you, as Inſtruments, gloriouſly and ſpeedily, yea with a high hand for his Name ſake.

Thirdly,

Thirdly, in particular to the Impriſoned Saints, together with all thoſe who in this day ſuffer the reproaches of men, the ſcorn, and cenſures of Brethren, for the teſtimony of Jeſus, and upon the account of his Kingdom, my Meſſage is, Your Brethren that hated you, and caſt you out for Chriſts name ſake, ſaid, *LET THE LORD BE GLORIFIED*, but he ſhall appear unto your joy, and they ſhall be aſhamed.

Laſtly, To all *Sions* Children whereſoever they may be, that take pleaſure in her ſtones, and favour the duſt thereof; let me ſay, Lift up your heads with joy, for your redemption draweth nigh: For yet a little while, and behold the Lord cometh out of his place to puniſh the Inhabitants of the earth for their Iniquity; when (as he hath purpoſed) he will ſtain the pride of all glory, and bring into contempt the honorable of the earth; For it is the day of the Lords vengeance, and the year of recompences for the controverſie of *Sion*. And though the ſcarlet Whore begins now to ſay in her heart, I ſit as a Queen, am no Widow, and ſhall ſee no ſorrow, yet ſhall her plagues come upon her in one day, death, and mourning, and famine, and ſhe ſhall be utterly burnt with fire, for ſtrong is the Lord our God, that judgeth her.

FINIS.